THE STORY OF THE NEW YORK BRANCH

LOUISE MEGINNIS

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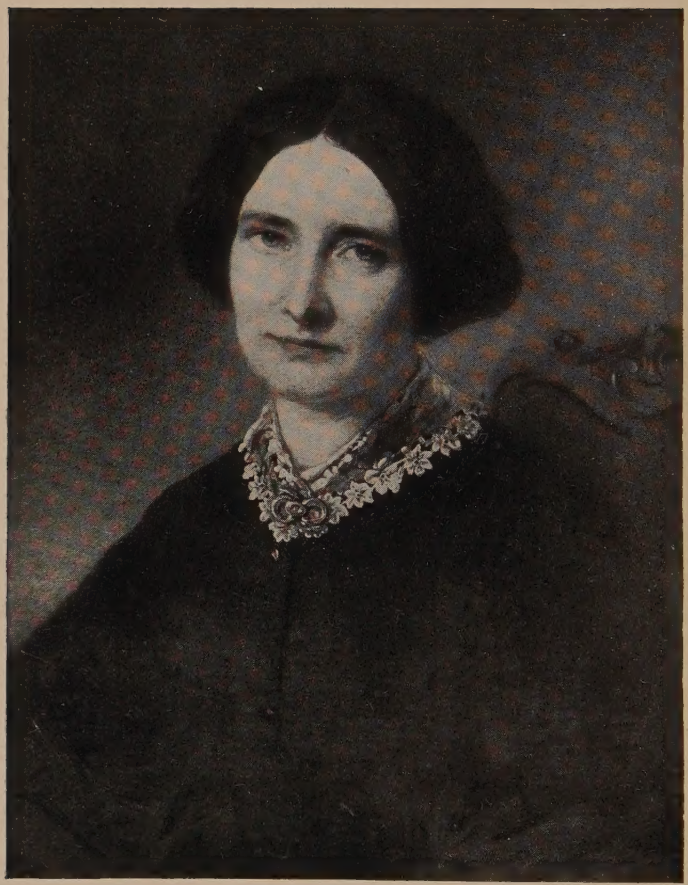


MRS. STEPHEN OLIN
President of the New York Branch, 1870–1879

The

STORY OF THE NEW YORK BRANCH

of the

Woman's Foreign Missionary Society

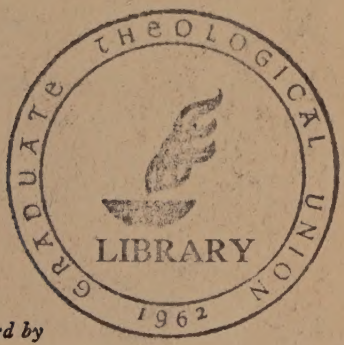
of the

Methodist Episcopal Church

"A fruit-tree by a well,—the branches covering the walls."

By

LOUISE McCOY NORTH



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THE CONTENTS

CHAPTER		PAGE
I.	The Forerunners	9
II.	The Beginnings	37
III.	The First Missionaries	59
IV.	The Earliest Auxiliary Societies	95
V.	The First Leaders	123
VI.	Making Channels of Service	165
VII.	The Fruits of Twenty-five Years	201
VIII.	On to the Jubilee	249
IX.	The Foreign Field	289
X.	To-Day and To-Morrow	327
	A Few Facts and Figures	331
	Index	336

THE ILLUSTRATIONS

Mrs. Stephen Olin ..... Frontispiece

TO FACE PAGE

Mrs. Mary W. Mason 16

Mrs. Ann Wilkins 17

Mrs. William Butler, Mrs. Edwin W. Parker
Miss Isabella Thoburn, Dr. Clara A. Swain 32

Mrs. Joseph A. Wright 33

Mrs. Stephen L. Baldwin 144

Mrs. William B. Skidmore 145

Mrs. John M. Cornell 160

Mrs. William I. Haven 161

Mrs. Joseph H. Knowles 288

Miss Fannie J. Sparkes, Miss Annie N. Budden
Mrs. George H. McGrew, Dr. Lucy H. Hoag 289

Miss Phoebe Rowe, Dr. Hü King Eng
Dr. Ida Kahn, Dr. Li Bi Cu 304

Miss Lilavati Singh, M.A. 305

The Benediction of the New York Branch

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen."

Ephesians 3:20-21.

To

MINNA SPEARE HAVEN

AND

SARAH KEEN CORNELL

"I THANK MY GOD UPON ALL MY REMEMBRANCE OF YOU, WITH JOY FOR YOUR FELLOWSHIP IN THE FURTHERANCE OF THE GOSPEL FROM THE FIRST DAY UNTIL NOW."

"It is a soul-moving history; it has not been written in these imperfect pages; no human pen can write it—it will never be read until those wonderful books which John saw in holy vision are opened and the records of these fifty years are unfolded in the light of His face who alone is worthy to open the book; then the names I have longed to notice, but have of necessity omitted here, will flash upon the screen of God's remembrance and blessed women from quiet homes throughout New York and New Jersey will hear the King say, 'I was sick, in prison, hungry and thirsty and you came to me and gave to me. Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.' And they with wondering awe will ask, 'When saw we thee hungry and thirsty and ministered to thee?' And He will answer, 'When you gave to the least of these my brothers and sisters, you gave to me.'"

Mrs. Joseph H. Knowles, in the
Jubilee Branch Report, in 1919.

CHAPTER I

THE FORERUNNERS

"The lovely sisterhood of missionary spirits."
Mrs. Ann Wilkins, 1839.

In the yellowed pages of a faded letter, quaintly folded in the fashion of ninety years ago and bearing above its broken seal the mark of a sailing vessel from Africa, is a tender message to "the lovely sisterhood of missionary spirits in New York." The signature in clear and delicate handwriting reads, "With great affection and respect, Ann Wilkins." The writer was that Christian heroine whom Bishop Janes called "the morning star, presaging the breaking of the beams of the Sun of righteousness all over Africa." What was the lovely sisterhood with which throughout her twenty years in Liberia this noble woman held saintly communion, sending on their long journey across the sea letters of pious reflections, of vivid narrative of labors and perils, of burning appeals for the children of Africa?

In 1816 the tidings of the triumphs of the Gospel won by John Stewart among the Indians came like a call of the Spirit to the Church to fulfill Christ's great commission. Under its influence, "a large number of brethren of the Methodist Society" met on April fifth, 1819, in Bowery Church, Forsyth Street, New York, and organized "the Missionary and Bible Society of the Methodist Episcopal Church in America." Its constitution provided for the formation of auxiliary societies, to extend its influence and to fill its treasury. "The help of the pious

female must not be spurned," said the Rev. Dr. Nathan Bangs, the leader in the new movement. Two days later, the Managers adopted a most praiseworthy motion:

Resolved: That females attached to the Methodist congregations be invited to form a Society auxiliary to this.

The response was immediate. On the fifth of July, 1819, "a number of females" met at the Wesleyan Seminary in Forsyth Street, and after prayer by Dr. Bangs formed "the Female Missionary Society of New York, auxiliary to the Missionary and Bible Society." Thus was founded "the first and the most efficient auxiliary of the parent Board"; the first missionary organization of Methodist women in America. Its honorable history covers nearly half a century. To the office of First Directress, Mrs. Mary W. Mason, then twenty-eight years of age, was elected and served loyally for more than forty years. Having provided itself with officers and a constitution, the new society with holy zeal at once issued an address, written by Mrs. Mason, "to the female members of the churches." Its ringing appeal may serve to-day as a clarion call:

Shall we who dwell in ease and plenty, whose tables are loaded with the bounties of Providence, and whose persons are clothed with the fine wrought materials of the Eastern loom—shall we, who sit under the droppings of the sanctuary and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged, shall we deny the small subscription this institution solicits to extend the bare necessities of life to our dear brethren who are spending their strength and wasting their health in traversing dreary mountains and pathless forests to carry the glad tidings of free salvation to the scattered inhabitants of the wilderness? From the days of Joanna, the wife of Chuza, and other pious women who ministered of their substance to the Lord, to the present period, female charitable institutions have experienced the peculiar smiles of a gra-

cious Providence. * * * Let us imitate the pious Phoebe, who was a servant of the Church, Mary and Persis, who LABORED MUCH IN THE LORD, and other godly women of the Apostolic Age, whose memory still lives in the pages of inspiration. Let us leave nothing unattempted which promises to promote the advancement of the Redeemer's Kingdom.

In Mrs. Mason's journals many touching references show how valiantly the Society labored to fulfill this great resolve. Funds, amounting to more than twenty thousand dollars, were gathered, sometimes with "hard work," for the treasury of the "parent Board." Mission schools among the Indians received many a donation of books and clothing. Letters, impressive in rhetoric and piety, were exchanged with missionary sisters in South America, in Germany, in China and India, and with other "female auxiliary societies," which soon sprang up in Philadelphia, Baltimore, Boston, and in many towns in the State of New York. At its public anniversaries, held in various churches, the sisters evidently "kept silence"; ministers and missionary secretaries conducted the largely attended and often protracted exercises. At the twentieth annual meeting the Rev. Jason Lee told the story of Oregon; at the twenty-fifth the Rev. John Seys of Liberia made "a powerful sensation," resulting in a collection of nearly seven hundred dollars. The brethren continued to be gracious and on great occasions sent dignified invitations to the Society to hold joint public meetings with "the parent Board."

Among these, in 1855, was a remarkable series, held in five churches, to bid farewell to Mrs. Wilkins and three young women, whom she was to initiate into the work which she must soon lay down. The interest was so great that it was difficult to bring the meetings to a close, though the brethren did all the talking and only "intro-

duced" the veteran missionary and her companions. The mere presence of these consecrated women, "ready to do or suffer anything for Africa," kindled deepest emotion and "a baptism of love and power" fell upon the love feasts that followed. Within a few months two of these heroic girls died in Africa, and two years later the Missionary Society invited the Female Auxiliary to a memorial meeting, "to improve the solemn event of Mrs. Wilkins's decease."

From 1836 to 1857 the affectionate and efficient service of "the lovely sisterhood" had been devoted mainly to this beloved missionary and her "school of industry" on the rushing St. Paul's River in Liberia. In the writing desk of the First Directress, a bright, little chintz bag bears the label, "Missionary Papers." Among minutes of meetings, lists of subscribers, appeals in burning words, a little package of old letters is marked "From Ann Wilkins." What love and reverence for this wonderful woman grow in the heart, as one reads these fair and faded pages! In the midst of warring savages she writes, "Oh! if I had not the Lord to trust in, dear sister, I could not remain here. But He is a strong tower to those who trust Him." "My confidence in the Lord bears me above every fear." When the slaver Pons, with nine hundred captives crowded into its hold in indescribable squalor and agony, was itself captured by a United States sloop of war and its wretched victims were brought ashore, Mrs. Wilkins, "in her ardour" gathering thirty-three of the boys and girls into her home, pleaded that she may be privileged to have "the delightful task of teaching them the sacred principles of our holy religion and the arts of civilized life." "Dear sisters," she wrote, "suffer me to entreat you to cast off some of your superfluities that you may more easily relieve the sufferings of these poor fellow-creatures! O, who

would not like to have these in the last day rise up and call them blessed!" The Society, stirred to pity as never before, welcomed the new responsibility. Mrs. Mason rejoiced in the hope that "these recaptured slaves, so providentially placed under our care, may become a cloud of witnesses for Jesus." With the treasurer, Mrs. George Lane, she packed at the Book Room the box of needed supplies, adding alphabet cards and primers, "suitable for the instruction of perfectly ignorant minds." Mrs. Lane writes to Mrs. Wilkins, "We have been afflicted that no vessel has sailed sooner from this port, by which the supplies might be sent."

With delight Mrs. Wilkins writes of the astonishing progress of her pupils and their pleasure in God's Word. "It is a very common thing for them to hug the Holy Book in their arms and say, 'I likee Biblee; Biblee be fine.'" "When fever was high and pain in my head severe, little 'Mary Mason' would stand at my bedside with such an expression of tender feeling as if her whole soul looked through those naturally brilliant orbs and would listen with deep attention to religious instruction which I used to give to any of the children who came near the bed, when I had strength to talk." In 1847 she sends a hurried note to Mrs. J. B. Benham, a fellow missionary, "You see, I write with a trembling hand, trembling from present excitement, for just now, since I began to write, 'Davis W. Clark' has been converted downstairs, and there was a great noise; when I heard the shout, I ran down to see what was the cause, sang a verse of praise for them and ran back to write to you! I am more than paid now for all the years spent in Africa, in the conversion of all the Congo girls except Martha Elizabeth. * * * Friday, half past ten o'clock—the first time I could get to scribble again—and here I must say Glory to God! His

gracious work goes on! This evening 'Thomas E. Bond,' 'John Cornish,' and Martha Elizabeth were brought into the liberty of God's dear children, while the converted boys and girls were singing. One peculiarity of expression marks the experience of all these children; they say, 'I give my *whole heart* to Jesus—*ev-ery bit, ev-ery bit.*'"

On her second voyage to Africa, Mrs. Wilkins sent back a message, perhaps even more appropriate to-day, "I would like to be permitted to give a gentle hint to my dear sisters in the Church of a plan by which they might greatly assist the missionary cause and benefit themselves. It would be this: Read attentively, first, their Bible with special regard to its rules of dress and adorning; and, next, Mr. Wesley's tract on dress. If they conscientiously adhere to the rules given, they would find it easy to do ten times as much—I am guarded in this assertion —as most of them do now. They would likewise have a more pleasing conscience and a better prospect in another world."

Letters written on furlough in 1841 speak of many a meeting in the beloved cause, and of small gifts patiently collected to promote it. In October she writes:

DEAR SISTER MASON:

As I was taking things out of my bag a few minutes ago, I found a pin given me by Miss Mary C. Philips of Danbury for the Mission cause, if it will sell for anything; as it is broken, she thought it would not fetch much, but thought perhaps we could do something with it. I had forgotten it, or I would have carried it to you with the money this morning.

Yours affectionately,

ANN WILKINS.

P. S.—I forgot to inform you that twenty-five cents of the money that I gave you, as collected at the Camp-meeting in Dutchess county, was the avails of two plain gold rings given me at that Camp-meeting by Miss Jane La Forge of this city.

The price received for them seems very small, but it was all that the jeweler would give for them; he bought them by weight. Perhaps a little history of those two rings will be interesting. I accidentally met with the young sister and after an introduction she entered into conversation about her religious exercises, and she said that she could not enjoy herself at all; that she had been wretched since she came on the ground; and added that a brother had told her that the wearing of those rings was a hindrance to her spiritual enjoyments, so she resolved to give them to me for the Mission cause. I have seen her since and enquired about her enjoyments and she told me she had been very happy ever since the Camp-meeting.

What contrasts in such giving to the whole-hearted, joyous sacrifice of this noble woman whose time and strength were "all the Lord's"!

In 1856 increased feebleness, caused by the repeated attacks of chills and fever, which not even "good spirits" and "liberal doses of cayenne pepper" could prevent, warned her that to keep her resolve never to be a burden to the mission she must return home. On her arrival, in 1857, the New York East Conference was in session in Brooklyn and she attended the communion service. Near the close Bishop Waugh announced that Sister Wilkins was present and invited her to come forward. "Slowly and feebly, leaning upon the arm of Mrs. Mary W. Mason, First Directress of the Female Missionary Society of New York, her own arm having been broken on the voyage and being held in a sling, the slight form that enshrined so grand a soul moved down the aisle and knelt to receive the sacred emblems. There was breathless silence, quick heart-beats, and when she turned her wan face to the congregation all hearts melted in love and tears before one who had so nobly been partaker with the sufferings of Christ."

In the few months remaining Mrs. Wilkins was often

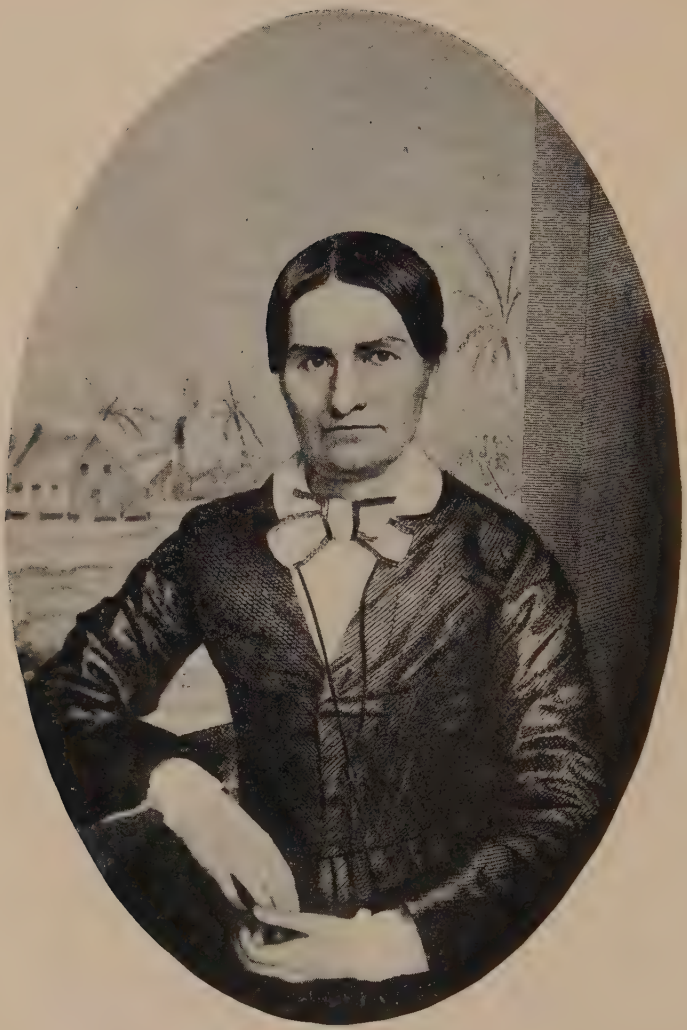
in Mrs. Mason's home. "On the last night of her visit," Mrs. Mason writes to Mrs. Lane, "she did not seem inclined to retire. I sat up with her. She told me her Christian experience. * * * We had a blessed season of prayer and praise." "She was as uneasy to be again at work as a mother of a large, poor family on rising from a bed of sickness." A few days later Mrs. Mason was summoned to the Juvenile Asylum, where Mrs. Wilkins, in her eagerness to do good, had found employment and had been taken suddenly and fatally ill. "She praised the Lord that He had heard her prayer to see me once more. I said to her, 'You have many friends. They will be asking the state of your mind at the last.' She said in reply, 'All is peace—a holy calm!'" The attendants who ministered to her last hours said of her, "It was like waiting upon an angel of God. We never saw such a person; such dying we never witnessed." "Blessed are the pure in heart"!

The Female Missionary Society of New York did not long survive after the death of this beloved missionary. In 1861 the forty-second annual report says, "Almost all our founders with the earliest donors and subscribers have passed away; several are yet with us, striving to do what they can. *Now* each church is desirous to report a large missionary collection; every Sunday school is anxious to excel in its contributions. This accounts for our diminished receipts. Now we can only be gleaners in this work." With the passing away of the gleaners this lovely sisterhood ceased to exist.

The women of the New York Branch must ever feel a pride in this early venture, a kinship with these noble women, their mothers in spirit, from whom they may claim a heritage of loyalty and self-sacrifice in the greatest of all causes—that for which our Lord gave His

MRS. MARY W. MASON

First Directress of the Female Missionary Society of New York,
1819–1861



MRS. ANN WILKINS
Missionary to Liberia, Africa, 1836–1857

life. Especially may they feel bound by ties of grateful remembrance to the heroic missionary who was an angel of light in darkest Africa. Mrs. Wilkins's birthplace was near Newburgh, New York; converted at fourteen, a teacher at nineteen, devoted to the religious nurture of her pupils, a member of Bedford Street Church, New York, where she was "a loving and faithful teacher of a Sunday school class," it was from New York that she went to her field of service and, when she could serve no more, it was in New York that death came to her in the midst of friends who marveled at her spiritual triumph, her peace and joy in the Spirit.

At the Annual Meeting of the New York Branch in 1910, Mrs. Mary Knox Robinson presented to the Branch a mahogany box which had been used as a receptacle for missionary money since the year 1836 in the Bedford Street Church, New York, where money was placed in it for the salary of Mrs. Wilkins. The box had later been used in the New England Branch, over two hundred thousand dollars having been deposited in it. The President of the New York Branch, Mrs. William I. Haven, received it gratefully on behalf of the Branch and the offering of the meeting was placed in it.

It was fitting that when the sacred dust of Mrs. Wilkins could not remain in the ancestral plot on the farm of her girlhood, now passed into the hands of strangers, the Branches of the Woman's Foreign Missionary Society in 1886 with tender reverence provided her last resting-place and held memorial services in her honor. It is within the confines of the New York Branch that her grave lies, in the Maple Grove Cemetery, Richmond Hill, Long Island. Thus it is still a lovely sisterhood of missionary spirits who have her in their care.

But this is not the end of the story. The Master

chooses and ordains His servants that they should go and bring forth fruit and that their fruit should remain. Let Bishop Hartzell's own words give the sequel:

Some years ago representatives of Great Britain and Liberia went into the interior in West Africa, to settle some questions of boundaries between Sierra Leone, an English colony, and the Republic of Liberia. The day before Easter, they arrived at the capital town of a native African tribe and arranged to stay over Sunday. To their surprise, they found that these people had refused to allow any Mohammedan missionaries to come among them. * * * They said that years before some of their young people were in a school taught by Ann Wilkins near Monrovia. There they had learned to read the Bible and to serve her God, and they had been waiting all these years for Ann Wilkins's God to come to them.

As a supplement to this record of the Female Missionary Society of New York, shall we turn once more to the little chintz bag and read one or two of its letters of the long ago? By no path may we enter so delightfully into the spirit of the early days as through the letters which have come down to us—yellowed and brittle with age, but full of ardent devotion to the Master and His cause in all the world. Here is one from Mrs. Mason to Mrs. Wilkins, which will serve as a preface to the letters of Mrs. Wilkins which follow:

New York, October 26, 1845.

My Dear Sister Wilkins:

I am long and much in your debt for a letter and messages of love, but my not answering has been more of necessity than of choice, I assure you. I have felt a lively interest in all concerning you, and, though I have not expressed it by pen and ink, my Heavenly Father is witness to my many prayers for your temporal and spiritual welfare, and my pleadings before both Missionary Boards in your behalf. Still, I know if I had been more economical in the use of my time, I might have found enough to tell you that I love you still and that neither time nor

distance has made any change in my esteem for you. * * * And now, my dear sister, let me affectionately inquire, how are you getting on in your responsible station? Is the Lord giving you to see the fruit of your labors? You have left the ninety and nine and have gone to seek the one that was lost. Do you find that the Good Shepherd is with you, directing your course and blessing your pursuit? O what an honor, my dear sister, to be thus engaged for Jesus! May no one ever take your crown!

We are very much interested in all your movements. Do not fail to write to us at every opportunity. You can effect more by your letters than would many missionary addresses. Do not fear to be too circumstantial; you may trust our prudence in publishing; but we want to know the true state of missions in Africa. Give us all the interesting facts you can collect, especially to bring before Sunday schools.

I congratulate you, dear sister, on having your school filled up with such a company of native girls. But I am at a loss to tell how you can manage and cater for such a company of perfectly untaught heathen. I am preparing a package of alphabet cards, primers, and such elementary books as you will need to instruct such perfectly ignorant minds. * * *

Never, to my knowledge, were the sympathies of the people more awakened than by the communication of the recapture of the Pons. I think we shall find no difficulty in procuring funds for the maintenance and education of those you have adopted. May our Heavenly Father help you to persevere in your benevolent designs! * * * I am very desirous to see a seed raised up among the youth of Africa to praise the Lord, and I trust those recaptured slaves, so providentially placed under our care, may yet be as a cloud of witnesses for Jesus, bearing the glad tidings of salvation all over those benighted regions. And then, my dear sister, whether in heaven or on earth, you will rejoice that you were counted worthy to help on this glorious work. * * * Sometimes I visit you in imagination and see you surrounded by the poor, little, benighted African girls, listening with eager attention to the words of instruction from your lips, watching your every action in mute astonishment; and sometimes you see the tear start from the fixed eye or a sigh is heard from the penitent heart and your heart rejoices and you are inspired with fresh courage. Then again, you look for fruit, but where

you expected to gather grapes, you find only thistles. The oppressive climate throws a languor over your physical powers and, your mental faculties sympathizing with your languid body, you are ready to cry out, "Who is sufficient for these things?" Oh, my dear sister, in such times of oppression look to Jesus and, in the language of the Apostle, say rather, "I can do all things through Christ, which strengtheneth me." I think, my dear sister, you have been wonderfully supported in body and mind in your loneliness, privations, sickness, and labors. But we will here raise our Ebenezer and say "Hitherto hath the Lord helped us."

You may always look to our Female Missionary Board as to a family of sisters, who are ever ready to sympathize with you in all your afflictions and, as far as in their power, to lighten your burdens and to assist you in your labor of love. Every item of intelligence from Africa is now very interesting. I hope, therefore, that you will write freely and frequently. Pray for me, dear sister, that I may be kept faithful to the end of the race.

Your affectionate sister in Christ,

MARY W. MASON.

Monrovia, Aug. 10, 1839.

MY VERY DEAR SISTER MASON:

Your truly kind and encouraging letter should have been answered long ago, but that I have been waiting to get a specimen of my beloved little Mary's writing to send you; but of this I have failed so far, and concluded, as there is a vessel to sail from here on Monday next, I would wait no longer, but would answer yours now, and send a specimen of her writing when I can. I would really have been glad if you could have seen her writing when she had been but a year in the school, and if you could have heard her read too, and witnessed her commencement at arithmetic, and her sewing; after Brother Seys arrived and I got the articles that you sent for her and Thomas, I set her to work on her samples; she took the hem stitch immediately and hemmed it neatly; the next trial was the cross stitch; but it proved a very small trial to Mary; she began to work a vine round her sampler and did it correctly as far as she went with it in the short time that I remained with her after the

materials came, with but few rippings. Mary is an extraordinary child for any country or color; in the presence of strangers she is bashful, but after a little acquaintance she exhibits the most amiable disposition and manners. She possesses great sensibility and quickness of feeling. If at any time she was disposed to be a little careless (as all children are at times) and would look off and lose her place in the lesson, to tell her to sit down and leave the class was a severer punishment to her than the application of a rod would be to many children. She is extremely fond of books, and indeed of everything that she thinks will improve her. Her writing, when she had only written her second copy on a slate, surprised a company of visitors who happened to be at Brother Wilson's at the time. When I was sick she was a delightful little attendant in my room, ready to hear the lowest whisper, and attend with cheerfulness to my requests, and would at times stand by my bedside, when fever was high and pain in my head severe, and look steadily at me with such an expression of tender feeling in her countenance, as seemed to indicate that her whole soul was sympathetically looking itself through those naturally brilliant orbs, its index, but would keep profound silence unless I spoke to her, and then would say she was sorry that I was sick; and would listen with deep attention to religious instruction, that I used to give to any of the children who came near me when I had strength to talk. (A severe attack of chills and fevers will very soon reduce me to such a degree of weakness as to render me unable to converse.) When Sister Beers saw Mary she called her "a gem of the purest ray." I cannot describe the pleasure that sparkled in her intelligent eyes when the beautiful little Bible was presented to her, which had been sent by some friend in New York. Thomas was not at the school when the Bibles came—he had been long among his people in the "country" where he went at the earnest solicitation of his relations for the cure of an ulcer, which from a little hurt had spread very large; he became very anxious, however, to get back to the school before he got well. He has been back, I have understood, some weeks now; he is an interesting, little boy, but not equal to Mary in aptness to learn; his chance, however, it must be considered, has been small. He, with Lucy Hedding and others who entered the school about one time, was

spelling near the last lesson in the Symbolical Primer when he left to visit his friends; and I think that this much, in six or seven months from the time when they were entirely ignorant of the English language, is not to be despised as a mean attainment, especially for Thomas and Lucy, who are quite small children and cannot be expected to be so sensible of the importance of learning as the larger ones. Perhaps you have been already apprised of my removal from White Plains and of the cause of my being in Monrovia, viz., the removal by wedlock of Sister Beers to Cape Palmas. Alas! that dear sister is already a lonely widow. * * * I have had several letters from several of the little boys in the school; one of them, "William McKendree," in each of his letters has earnestly begged my prayers and in his last he says, "I pray day and night for God to forgive my sins." This is a lovely, little boy with eyes that sparkle with animation when encouraging or stimulating words are dealt out to him. To conclude, as my paper admonishes me I must, I think it is but true to say that I never had more agreeable employment in my life and do not know that I can have, than I had in the White Plains Manual Labor School. Many reminiscences of my residence and employment there are delightful. But while I was there, * * * I formed the plan of a similar institution for girls by themselves to be located on the opposite side of the river in the town of Millsburgh. I mentioned my plan to Rev. Bro. Seys and likewise my thoughts of writing to friends in America for help; he told me to do so. I have already written to some. I now take the liberty of asking your "liberal mind," that is always "devising liberal things," to cast about and see what can be done in the circle of your activity for this cause; surely if you could see things as I have seen them, you would think it an important cause.

I am, my dear sister, with great affection and respect, yours,

ANN WILKINS.

Millsburgh, Oct. 18, 1849.

MY DEAR SISTER MASON:

I was very sorry that I could not get even a *little* time to write to you before Sister Brush left here, to send by her, especially as I felt so much indebted to you for your kind letter, as well as attention to business I had committed to you. I hope

your kindness will forgive, and accept this late expression of my thanks for your favors. I am glad to be assured that I am remembered in the supplications of the Female prayer meeting which you have mentioned, and doubtless am remembered in prayers which are offered oftener than that meeting takes place, even in the morning, noon, and evening private prayers of faithful Christians, who wish prosperity to the work I have in hand; and still I beseech all to *pray*, if possible, with more *faith* and *fervency*, that the way of the Lord may be prepared in this wilderness; as well as that grace and wisdom may be given to me suitable to my calling and responsibility. Without an immediate interposition of Divine influence we cannot expect native Africans in their own countries to become Christians, or, if they become converted under the preaching of the Gospel, attended with the manifestation of the Holy Spirit and power, on some suddenly exciting occasion, they need special aid from on high to keep them Christians; there is so much and so strong contrary influence around them. Our brethren who are sent out to preach and teach among them find great discouragements; besides the strong laws that are opposite in their tendency to the pure principles of the Gospel—polygamy, and the ceremonies of the devil bush—the frequent rumors of *war* that distract the minds of the people are a great hindrance to the attention necessary to be given to religion by those to whom it is preached. Teachers, too, find great discouragements in our work; many who have been taught to read and something of grammar, arithmetic, geography, and writing, have gone back to their country habits again, mostly by the control of their parents, but a few we may hope will turn out to be good and useful persons; and it may be the Lord will yet cause His precious word sown in the hearts of those who have gone, to spring up and bring forth fruits of righteousness that may glorify His name only the more for being scattered. "Lucy Ann Pitman" and "Belinda Coles" were taken away by their mothers more than a year and a half ago, with a very positive promise to bring them back again *soon*, but probably without any such intention at the time. "Sarah Louisa Wilkins" went home to visit her mother, who had sent for her and come for her before, about six or seven months ago, and returned no more permanently. She came different times of errands and to see me, and a few

times came to school, and attended Sabbath School, but has left off all now. I gave her a Bible and some other books, and charged her to read the Bible at the time when her mother told me she could not let me have her any longer.

All the boarding girls of my school but two now stand as probationers for the Church; this includes all the Congo girls, 12 in number, the Vey girls (Curtises), one Pessah girl, "Elizabeth Ann Brady," and "Lydia B. Lane," who seems not to know her own country, or not to know what name Americans would call it by, but I suppose her to be Queah. I have mentioned pretty largely a precious revival that we have recently been favored with, in a long letter to Sister Lane, and also another more recently at Caldwell; as you will doubtless (if it arrives safely) hear the contents of that letter, I need not go over the same particulars here. I know you will praise the Lord for His goodness to us on this distant shore, and pray that those converted may be steadfast, and that the good work may extend out among the natives. O! if I had not the Lord to trust in, dear sister, I could not remain here. But, blessed be His holy name, He is a strong tower to those who trust in Him.

Please give much love from me to your family and to the dear sisters of the Female Missionary Board and all the kind sisters who may inquire about me and accept a heart full for yourself.

Yours affectionately,

ANN WILKINS.

P. S.—Nov. 7th. Since the above was written on the 1st inst. a rumor of war directed to Robertsville, a Mission station close by this place, came, as if wafted by the breeze, suddenly to my ears, as I was busy teaching in school. It set the people here to making preparations for defense, and caused me to watch some at night as a matter of prudent caution, as when rumors of war are afloat we cannot know certainly where it will be, or, if the enemy should gain the victory at one place, but that they will attack another. Night before last, as I was up and heard very distinctly the firing of many guns as if heavily charged, in the direction of Robertsville, I prayed for the Divine protection of Brother Russell who is stationed there and the converted brethren of the natives as well as all others with Brother Russell. After the shooting stopped, a verse of a

hymn came to my mind in such power as not only to becalm any degree of fearfulness that I might have felt, but even to spread a joyous glow over my mind; it was:

"Jesus protects; my fears, begone;
What can the Rock of Ages move?
Safe in Thine arms I lay me down,
Thine everlasting arms of love."

And another precious line, viz.: "I rest beneath the Almighty's shade," seemed inspiring of confidence. It seemed that I could feel almost sure that Brother Russell was safe, and as if I was bidden to lay me down and sleep fearlessly, trusting in the Lord, and so I did immediately, after kneeling and thanking the Lord for His goodness and in confidence committing myself again to His kind care, and slept till near daylight composedly. Last night I felt as if there might be no need of watching; but as I knew some were keeping guard I thought it might be prudent for them to do so.

I am told that the natives usually make their attacks just before day, and leave soon after sunrise. Yesterday I heard from Robertsville, that all were well there, and the firing heard the night before was only a sort of play, or banter, between Toda Quee and the man who now usually acts as "headman" at Robertsville, called little Toda, as being inferior to Toda Quee, though he is not a small man—Toda Quee telling the other, "My big gun can make more noise than your little gun" —so they went to trying it. Thank the Lord that it was nothing worse!

Monrovia, March 28, 1839.

Dear Sister Jayne:

By the suggestion of your husband and the inclination of my own mind, I take a few fleeting moments, just at the last, of an opportunity that has presented itself for sending letters to our beloved America. A vessel sailed from here last week by which I sent a few letters, but, as I had then scarcely recovered from a late attack of fever, which had been rather more severe and longer than usual, I could not do much more than finish some that I had previously commenced, and now I write with a hand trembling with weakness, as you may perceive by its appearance. I was twenty miles up the St. Paul's River at my

late station at White Plains when I passed through the attack of fever just mentioned, and, as I was appointed to take the place of her who was Sister Beers, but now Sister Stocher, in this town, I was waiting to recover a sufficiency of strength to come, when on a sudden we were solemnly and awfully surprised by a letter from Brother Seys, informing us that Brother Barton was just expiring, and requesting Brother and Sister Wilson and myself to come to attend the funeral. We came in Brother Wilson's canoe, the only conveyance that could be obtained. You must understand that in a canoe we are obliged to sit as still as possible, to avoid capsizing, so but very little change of position can be made. The fatigue of coming down that day, and of walking to the grave the next, the sun shining very hot, renewed my fever and again reduced my strength considerably; but by the Divine blessing on the skill of our physician, I am again quite well and hope to be able to teach school in my new station on Monday.

Brother Jayne is as industrious as a bee, and is rapidly gaining the affections of the Monrovians, as I was frequently told before my coming where I might see; this you know is essential to the usefulness of anyone who would benefit his fellow creatures in any department of Christian enterprise and benevolence. I suppose he has already told you with his own hand of the good degree of health with which he and the other brethren who accompanied him have been benignly favored by the good hand of the Lord upon them. He and the two teachers are already at their work, and the missionary is preparing to sail to Cape Palmas tomorrow. Indeed Brother J. commenced his work soon as they arrived here. I suppose you have already learned from a letter that has been published, that this is a land of perpetual change; of this we have had continual evidence for some time past, some of the painful kind, and some not so. Here are marriages, one at least surprising to us all (Brother J. will probably tell you more about it; I have already hinted at it) and deaths, and removals, and change of place occasioned by the removal or death of another, etc., etc. I have heard a little pleasant talk at the Mission house of your coming out. I assure you, it would give me unspeakable pleasure to see you, but yet I dare not use a word of persuasion; though my own health is in general *very* good, I have attacks of fever at intervals

of two, three, and at one time of five months, and between them I have, so far, enjoyed as good health as I ever enjoyed in my life; but *this* I would say, my sister, be fully persuaded of the path the Lord would have you tread, and then go forward trusting in Him without fear; this I believe is the only sure way of safety. Good spirits grounded on a clear sense of being in the path of duty, with a lively sense of the presence and approbation of our Heavenly Father, are essential to health in this country. Anything that disturbs or distresses the mind is apt to create fever, or to heighten it, if one has it. Persons of a melancholy temper do not live as well here as those who are cheerful. Do not think I am now recommending what I always condemned, trifling—no, this is nowhere needful, though cheerfulness is, and in my view there is nothing but deep piety that can insure true cheerfulness. The Lord of nature has favored this country with all that naturally tends to cheerfulness in any country; as bright a sun, as blue a sky, as charming moonlight evenings in the dry season, and as brightly shining stars as are to be found in the world. All that is wanting to make Africa one of the loveliest portions of the globe is the illumination of the human mind, that is scattered over the wide domain of forest, interspersed with native towns, with their adjacent farms. Already our Brother Brown is making a commencement of this illumination by the beginning of a Mission in a considerable native town under the most flattering appearances. It is charming to hear him tell of his palavers with the natives, their anxiety to learn "God fash," and "America fash." The king said in my hearing, "We learn all these, then we pass all country man all round." He stopped at Brother Wilson's (while I was there) on his way to Monrovia to see Brother Seys, in a few days after Brother Brown and Brother Wilson first visited his place, and I presented him a Bible and told him its sacred character, upon which he manifested the utmost joy, shaking my hand and thanking me heartily; and when he was told that he might leave it there until his return, he replied: "No, me put it me heart," and put it in his bosom (he was dressed in civilized dress). His wife was with him with no other dress on her than the two or three single breadths of cloth that the women usually wear around them. I called her with me up into my room and put on her a suit of my clothes, which exactly fitted

her, then took her to her lord, and showed her to him in her new appearance, at which he seemed much pleased, taking my hand as before and repeating "tank you, tank you." I obtained from him a promise that she might wear them, and Brother Brown told me that she attended Divine worship afterwards on Sunday in full dress. He has now a large family of workmen building a Mission house, and has a temporary residence in a large thatch house built after the native style, which, he says, is crowded morning and evening when he rings the bell for family prayers with the natives, who all kneel and seem very devout.

I suppose you will expect me to say something about my school that I have been teaching—well, it was one of the most interesting that I ever taught. I taught the greatest part of six years successively in America. I have already more than realized what I proposed to myself before I came here. I said, that, if I might only live to teach some little native child to lisp the name of Jesus, I should be amply rewarded. I have left a number at White Plains who now can read His holy Word, and write, etc., who did not know their letters when I began to teach them, and one, Mary Mason, could not speak English a little over a year ago, but now reads well for a child, writes in fine hand, etc., but I suppose you will see my account of the school in the Luminary by and by, so I need not give it here. I have a plan formed for the benefit of the female youth of Africa, or that part of it for which the plan is designed; it is this, a school for females to be founded on a plan similar to that of the Manual Labor School which is mostly adapted to the education of boys. Though we had three little girls in that institution and the two little native girls remain there yet, I saw that a separate school of a similar kind, to be wholly under the care and government of a judicious instructress who should be capable of teaching the different branches of female industry and economy would be of incalculable advantage to the female part, and of consequence to each part of the rising community. * * * Be sure it is a benevolence worthy of the attention of every one. * * *

Please write to me if you do not come.

From your humble sister in Christ,

ANN WILKINS.

One of the special functions of the Female Missionary Society was the correspondence with the wives of missionaries on the field, keeping them in touch with the Church at home and by sympathy and friendship enheartening them in their lonely tasks. The following letter was written by Miss Eleanor Burling, as Corresponding Secretary of the Female Missionary Society of New York, to Helen Gorham Baldwin, the wife of Dr. Stephen L. Baldwin. Dr. and Mrs. Baldwin sailed for China from New York on October eighth, 1858, and five months later reached Shanghai. This young wife, "beautiful, gifted, accomplished," only nineteen when she was married, lived but a year in China, and died on the return, six days out from New York, on March sixteenth, 1861, leaving a little daughter, Josephine. Her grave is at Binghamton, N. Y., where her father, the Rev. B. W. Gorham, was pastor of the Court Street Church. Two years later, Dr. Baldwin married Esther Jermyn and returned to China. Mrs. Esther Jermyn Baldwin is gratefully remembered by the New York Branch of the Woman's Foreign Missionary Society as its President from 1892 to 1909.

New York, April 18, 1859,
Monday afternoon.

MRS. BALDWIN:

My dear sister in Christ: Having opened a correspondence with Sister Potter as Corresponding Secretary of the Female Missionary Society, I would also with you perform the same duty, as devolving upon that office. It is somewhat embarrassing to write to those whom we know not in the flesh, and whom we have never seen, but grace is given in every time of need, and we are enabled, though strangers here on earth, to realize that we are not strangers to that God who ruleth the destinies of mankind and by whom we can call each other through the sweet influences of the Spirit by the endearing name of sister.

I have been much impressed with the importance of the mis-

sion work in which you are engaged. I was present at the last meeting in the city at Jane Street, when your husband so nobly came out and said he had resigned all, home friends and native land, to espouse the cause of Him who had called him into this glorious work. It was a noble self-sacrifice on your part to leave near and dear friends, with a faint prospect of ever seeing the land of your birth again. But, my dear sister, Christ was with you in that trying hour; He buoyed you up above this world; His holy Spirit was dwelling in your heart, and you had given up all to obey the commands of Him who said, "Go into all the world and preach my Gospel to every creature." In the Lord Jehovah is everlasting strength; may your trust ever abide in Him; and when sorrows bow down the heart and troubles come upon you remember there is One above all others whom we can truly call our Friend; His is love beyond a brother's, and neither knows measure or end. Call often on Christ—be often on the watch tower—let naught disturb your peace of mind, and ever remember that Christ is a stronghold in every time of trouble.

It is a pleasant thought that you have a fond and devoted husband to aid you in your Christian course and with each other's sweet counsel and converse how delightful when the day's work is done to talk over the past hours between you and give to Him whose sovereign right it is your songs of praise and prayers, for His untold mercies and blessings with which you are crowned.

Now, my dear sister, let me hear from you as often as possible of the prosperity of the mission and of whatever is interesting to the ladies of our mission board. They join me in love to you and we pray for your prosperity and that your life may long be preserved for this field of usefulness. When you write, please direct to me to the care of Rev. D. Terry, 200 Mulberry Street, New York.

Your sister in Christ,

Miss Eleanor Burling,

Cor. Sec. of F. M. S.

Remember me at the throne of grace.

One wonders if the young wife in far-away China, busy with her day school or with making the little garments for the daughter soon to come, would not have liked

to hear a bit of news in this kindly letter, or even the latest fashion in skirts and bodices. Perish the thought! The letters of our foremothers were too full of pious reflections to permit the world to enter!

Another link in the chain which binds the Female Missionary Society and the New York Branch of the Woman's Foreign Missionary Society is the fact that Miss Eleanor Burling, when the initial meeting was held which resulted in the New York Branch, was elected the first Corresponding Secretary. The illness of her mother prevented her from continuing in this office. It is from her pen also that the first report of the auxiliary society at Thirtieth Street Church, New York, came in December, 1870.

Among the other "auxiliaries" of the general Missionary Society was the "Female Branch Society" of Troy, N. Y., which Mrs. Mason, then residing in Troy, organized on January first, 1829; also the enterprise of a few godly women in Weedsport, N. Y., who were stirred by the founding of the Liberia Mission in 1832, the first foreign mission of the Methodist Episcopal Church, to devise means to aid Melville B. Cox, its first missionary hero. From the words of Mrs. S. B. Fox, as quoted by Mrs. Mary Sparkes Wheeler's valuable book on the Woman's Foreign Missionary Society, we repeat a part of Weedsport's story:

> While unitedly praying for guidance in the matter, their hearts were *strangely warmed*—a baptism of love and power fell upon them—and, taking this as an evidence of Divine approval, they set out with much enthusiasm to collect what they could for the enterprise. Without formal organization as yet, they began their efforts by personal self-denial and small savings. They went from house to house, begging missionary money. They met with great opposition and prejudice from the members of the church. Though often persecuted and rejected,

they persevered. When money was refused, they took whatsoever was offered them, provided it could be turned into money. They sacrificed their own ease, pleasure, and luxury. Those engaged in sewing sewed a little longer, and those at the spinning wheel spun a little more, that they might have something to give to the cause. Whenever they met for deliberation and prayer, the same Divine power overshadowed them.

The first contribution from any brother of the Church was the sum of twenty-five cents. "This," said one, "was regarded as *remarkable* and as a providential encouragement; and they rejoiced as though they had found great spoil." "Like the early Christians, these women met in an upper room, in a sort of private way, where they labored, working with their hands, like Dorcas, making coats and garments for the poor and destitute in the mission fields. Many a box of clothing and other necessary articles was sent out from time to time in the progress of the work."

The first annual donation in cash was $7.00 sent to New York, to the treasurer of the "parent Board." "We gave the money to the treasurer, baptizing it with our tears and wishing it a hundredfold more," said Mrs. Fox, who seems to have been the pioneer and inspiration of the group.

The first missionary box was sent to Liberia. The capture of the slaver "Pons," with its living, dying cargo of nine hundred slaves, one hundred of the survivors of whom fell to the care of the Liberia Mission, was the occasion of a call to the churches to furnish suitable clothing for these captives, and the Weedsport band, like the Female Missionary Society of New York, delighted to respond. Some of these unfortunates whom Ann Wilkins welcomed with such "ardour" became leading men in the government of Liberia.

THE FOUNDERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

MRS. WILLIAM BUTLER MRS. EDWIN W. PARKER

ITS FIRST MISSIONARIES

MISS ISABELLA THOBURN DR. CLARA A. SWAIN

MRS. JOSEPH A. WRIGHT
President of the New York Branch, 1879–1891

Mrs. Wheeler tells us that a formal organization of the Weedsport ladies was effected in 1840, with Mrs. Fox as President, a position which she held until 1863, when under advice from Dr. Durbin, "the organization was blended with the parent Society." On May twenty-ninth, 1870, they were again organized, and this time they became an auxiliary society of the Woman's Foreign Missionary Society, with the devoted Mrs. S. B. Fox still in the President's chair. Mrs. William Butler, who assisted in the last development, tells us that the missionary interest among the women of Weedsport had been stimulated, "since the departure, some years ago, of one of their members, Mrs. Messmore, to labor for the salvation of Hindu women."

A forerunner of the present Student Department had a unique origin and a wide influence. The Wesleyan Female College of Wilmington, Delaware, was in 1846 counted one of the best schools for girls in the country and had among its alumnæ many finely educated women. In that year one of its graduates delivered an eloquent missionary address before its Alumnæ Association, which caused the association to reorganize and form itself into a Woman's Foreign Missionary Society. Its founder says, "This little Society was organized in 1846, by the lady graduates of the Wesleyan Female College, all of them in their girlhood, blushing with the honors of the institution, and feeling the inspiration and enthusiasm of doing a great work. If the deliberations of that Society could be known, if their speeches could be told—little girls of fifteen and sixteen, who had scarce raised their eyes from logic and conic sections, making missionary addresses! I notice among the officers at that time the names of Miss Augusta Durbin, daughter of Rev. Dr. Durbin, the great Missionary Secretary, Miss Maria

Kennaday, daughter of Rev. Dr. John Kennaday, Miss Mary Tippett, daughter of Rev. Dr. Charles Tippett, and Miss Rebecca Bruner, now the honored wife of Rev. Dr. Dobbins." Of special interest is the fact that the Misses Woolston, who gave their lives to China, were graduates of this school. Miss Easton and Miss Layton, who went to India under the Woman's Foreign Missionary Society, had been teachers in this excellent institution.

Thus here and there among the women of Methodism the candle of missionary zeal was shining, before the time when, like an eleven-branched candlestick, the Woman's Foreign Missionary Society began to shed its steady radiance in the dark places of the world.

There were forerunners also on the foreign field, preparing the way for the coming of the Society's missionaries. Since the days of Mrs. Hannah Marshman in 1807 the wives of the pioneer missionaries had gathered the little girls about them and taught them of the Saviour of children.

When our people arrived, about the time of the Mutiny, they found that some pioneering had been done and at once the wives of the earliest missionaries began to do what they could, opening up little verandah schools, sometimes being able to gather none but the children of their servants. But undismayed they met discouragement, rebuff, and failure, so that when in 1869 our first missionaries arrived, they found the ground broken for more than one enterprise.

From the tribute to these forerunners, to whom the Society owes so much, as given in the Jubilee Report, the following words of appreciation are taken:

Our women entered into the labors of those who had gone before.

In pioneer work, discoveries, inventions, it is most often those who fell the forest and break the sod, who brave dangers

to be the first to set foot upon unknown soil, whose inner vision sees within the stone or steel the device which is to aid man in conquering the earth and sea and sky—it is their names which live in men's memories. Others, coming after them, build splendidly upon the foundation laid by them, but we always hark back to the beginning and love the foundation builder. So it was with the wives of missionaries who laid early foundations of the work which through fifty years has grown into a wonderful and beautiful structure. Small as it appears in the light of present day achievements, their work was the entering wedge, the first slight break in the wall of separation. And we look back to the time when such women as Mrs. Waugh and Mrs. Messmore, Mrs. Scott and Mrs. Parker and Mrs. Butler were starting little schools on the wide verandahs of their Indian bungalows and winning their way through close shut zenana doors. . . . We like to remember the story of that "little girl, dirty, black, marked with smallpox and blind in one eye," the first of all who have since found a home in the Bareilly Orphanage, how she was brought by Dr. Butler to his wife while they were living in Lucknow after the Mutiny and how she—Almira Blake, they named her—was educated and became a Christian worker and the wife of a preacher. We love to remember that it was this very woman whose two daughters were chosen, when Mrs. Butler returned to visit India in 1884, to present gifts to her who had years before befriended their mother. It adds interest to the story of our medical work to know that the first village woman to learn to read in the little verandah school started by Mrs. Parker at Bijnor afterwards became a member of Dr. Humphrey's medical class in Naini Tal, a class which was the very beginning for medical work in our Mission, and that she developed into a skilled physician and was a great help to the ladies in Moradabad when medical work was opened there; and that it was a woman from the same class, if not, indeed, the same woman, to whom Dr. Swain turned for help in opening that notable work of hers in Bareilly.

Thus the way was opened for work in a country civilized indeed and hoary with age, but whose mothers and daughters were still bound in darkness, deep and dense, and were still held as without possessing souls worthy of teaching or of consideration.

"Why should not she by whose fault 'came death into our world and all our woe,' be eager to bring life for death? She to whom came first the heavenly promise, 'the seed of the woman shall bruise the serpent's head,' the readiest to carry it wherever the serpent's sting has struck? She to whom came the first annunciation of the blessed 'coming' be winged to carry the tidings to the ends of the earth? She who was permitted to shed the aroma of her love and tears with the costly ointment upon His feet, be first to carry the sweet offer of forgiveness of sins? She who was last at the cross, earliest at the tomb, who first beheld the risen Lord, be permitted to bear the message, 'Go tell my disciples,' the Christian world, 'and Peter,' that is the apostate world, now missionary ground?"

MRS. GEORGE LANSING TAYLOR, in the *Second Annual Report of the New York Branch.*

"The history of the Woman's Foreign Missionary Society is a story of such tender and heroic romance as can only be found in the highest of all spheres—a profound religious experience, thoroughly enjoyed by the heart, and seeking expression in noble efforts to bring others to the same great joy."

BISHOP JOHN F. HURST.

CHAPTER II

THE BEGINNINGS

"The Woman's Foreign Missionary Society is the bride of the Church."

Bishop Simpson.

A certain Sunday afternoon in 1869—March the fourteenth—holds fragrant memories for the Woman's Foreign Missionary Society. In the parsonage of the Dorchester Street Methodist Episcopal Church in South Boston, Massachusetts, a notable group is gathered. The Rev. Dr. William Butler is the pastor of the church, having returned with his family in 1865 from his eventful career in founding the Methodist Episcopal Mission in India. Who should be the guests of Dr. and Mrs. Butler on this pleasant Sabbath but Dr. and Mrs. Edwin W. Parker, just arrived on furlough from their first ardent ten years in India! We may fancy the eager questions and answers about the work and the land so dear to them all.

On that memorable afternoon Dr. Butler preached a missionary sermon. Among his hearers were Mr. and Mrs. Lewis Flanders, members of Tremont Street Church, Boston. After the service Mr. and Mrs. Flanders came into the parsonage to greet the friends from across the seas.

As the three elect ladies talked together of the sad condition of Indian womanhood and the powerlessness of the missionaries to reach the women held in seclusion, Mrs. Parker expressed her conviction that unless Chris-

tian women took up this work as a special and separate duty, it would not be practicable to evangelize India to any great extent. Mrs. Butler, whose thrilling words about the needs of the women of India, as they had pressed upon her heart day by day, had helped in 1868 to stir the Congregationalist women to the organization of their missionary service, described their Society—the first of the great denominational foreign missionary Boards among women—she showed to her guests its constitution, a leaflet on zenana work, and a copy of their periodical, *Life and Light*. Turning to Mrs. Flanders, she said, "Mrs. Parker and I would like to see a Woman's Foreign Missionary Society in our Methodist Episcopal Church. Can you not help us?" Such a challenge met instant response: "If others can do this, the women of the Methodist Episcopal Church can, and it is clearly their duty to engage in this important work."

On the following Tuesday, March sixteenth, at the meeting of the Ladies' Benevolent Society of the Tremont Street Church, Mrs. Flanders eagerly broached the subject to the thirty women present, both individually and collectively, and it was resolved to invite the women of all the Methodist Episcopal churches in Boston and its vicinity to meet on March twenty-third, to hear Mrs. Butler and Mrs. Parker and to consider the practicability of forming a Woman's Foreign Missionary Society.

The story of that stormy afternoon when Boston east winds assailed the new endeavor and but six ladies braved their boisterous chill, to meet Mrs. Parker and Mrs. Butler, is familiar. "When the morning came, Mrs. Parker looked out of her window to find the worst storm of the season raging and she was twenty-five miles from the place of meeting. Husband and friends tried to dissuade her from going, but, with the vision of her poor

women in India before her, she said, 'You can do as you think best, but *I* must go to Boston.'"

Mrs. Flanders presided at this initial meeting, Mrs. Butler offered fervent prayer, and Mrs. Parker addressed the little circle, "showing in a thrilling and impressive way the need the women of India had of the Gospel and why it could only be brought to them by women who would consecrate themselves to the work. All present seemed to feel the responsibility and the importance of this duty coming upon the women of the Church, to send out single ladies as missionaries to women in heathen lands." A resolution to organize was taken! A committee on the nomination of officers was appointed and the meeting adjourned for one week.

The Tuesdays of the month of March, 1869, were certainly far from propitious, for on March thirtieth, when the adjourned meeting was held, "a furious rain" fell, but the growing interest in the cause brought a larger attendance. A carefully prepared constitution for the Society and its "auxiliaries" was adopted and a nation-wide list of officers was chosen. "Mrs. Bishop Osmon C. Baker" became the President and the wives of the other bishops were made Vice-Presidents, while we find many other ponderous titles in the distinguished array—Mrs. Gov. William Claflin, Mrs. General C. B. Fisk, Mrs. Dr. John P. Durbin, Mrs. Rev. J. H. Twombley, and a host of others. Many pledged themselves as members and even as life members—what an evidence of faith in the longevity of the new venture!

At once the need of a missionary periodical was felt and through the generosity of Mr. Lewis Flanders, who underwrote the project to the extent of five hundred dollars, if necessary, the *Heathen Woman's Friend* was initiated. In June, 1869, under the able editorship of

Mrs. William F. Warren, its first number appeared. It was described as "chaste, vigorous, and progressive." The magazine more than justified the faith of its founders by closing its first year with thirty-six hundred subscribers and a balance in the treasury, and in its second year increasing its size and its subscription list. As a tribute to the wisdom of these early mothers in Israel in establishing the *Heathen Woman's Friend,* we quote the following pungent words of Mrs. Jennie Fowler Willing, then the Society's Corresponding Secretary for the West, as they appeared in the issue for July, 1869:

"We need a constant enlightenment in regard to the world's claim upon our money and energy, a steady pressure, like that which is supposed to have changed the flashing bituminous into the solid, reliable anthracite. Our best educator is not the man or woman who comes to us with the torch of appeal glaring upon some terrible need, and arousing us to an impulse that empties our pockets; but the one who throws constant light upon our obligation to others. We need not so much freshets of eloquence, as rills of Christian influence—not alone thundergusts of fervor, but showers of instruction. Just this lack the Woman's Missionary Society proposes to supply. Its auxiliaries in every city, village, and town will be associations for the diffusion of missionary intelligence. Its papers will glide into the homes of the land, as do the Romish sisters into all places where gentle words have power. Instead of depending upon some Boanerges to thunder and flash us into a spasm of duty, we must be educated to the work of giving always as God has prospered us."

In any apparently spontaneous movement there is a more gradual preparedness from various sources than "meets the eye." The influence of the pioneer missionaries in non-Christian lands had been opening many doors long closed to Christian truth. In the words of Dr. Alexander Duff, the pioneer of missionary education in India, "The truth is that in the early days of our mis-

sion to get access to females of respectability, with a view to their mental, moral, or social improvement, was very difficult indeed; rather it was something like an absolute impossibility. You might as well have attempted to lift the loftiest peak of the Himalayan Mountains and throw it down in the Bay of Bengal. That generation has passed and, praise to God, there is a demand now in India for female education, wherever the native mind has awakened from the sleepy drench and lethargy of ages."

The *First Annual Report* of the Woman's Foreign Missionary Society, giving reasons for the new venture, said, "Great changes have come to the people of these lands. The light of God's truth began to shine in dark places and thought and feeling were revolutionized. In this general upheaval a change of sentiment about female education was brought about."

From the days of Mrs. John Sale, a Baptist missionary from England, who made zenana visits in 1834, and Mrs. H. C. Mullens of the London Missionary Society, who took up Mrs. Sale's work and in 1850 "opened the zenanas at the point of her embroidery needle," the importance of zenana work had been impressed upon the missionaries of India. Many an appeal was sent home for Christian women who would be free "to enter dark homes, bearing the light of God's truth." The example of the few women's societies, already formed in other denominations, was stimulating also to the Methodist women.

The Missionary Society of the Methodist Episcopal Church had long been deeply concerned for the needs of womanhood in the Far East. Under its auspices in 1858 the Misses Woolston had gone to Foochow, China, supported by the Ladies' China Missionary Society of Balti-

more—"in response to the long cry from the Mission for female teachers." It was no new departure for the Missionary Society to send single women to the field. In the little company with James B. Finley, who in 1819 followed the path of John Stewart to the Wyandots, went the lovely Harriet Stubbs, the "pretty red bird," as the Indians called her. It was in 1833 that Miss Sophronia Farrington, "the first young lady sent by the Missionary Society to the foreign field," sailed for Africa and, when her associates found speedy death on its fever-stricken shores, she held the ground alone, the only white person left to welcome John Seys in 1834. Miss Mary A. Sharp, herself a missionary to Liberia, sent out by the Missionary Society in 1878, tells us that Mrs. Wilkins had had "a short and uncomfortable married life," but it was long past when at the Sing Sing Camp-meeting in 1836, inspired by an address delivered by Mr. Seys, she sent a note to Dr. Nathan Bangs, saying, "A sister who has little money at command gives that little cheerfully and is willing to give her life as a female teacher, if she is wanted," and so began her twenty lonely years in Africa. With Mrs. Wilkins, when in 1854 she returned from her last furlough, went three young women, whose names, but little known, deserve to be held in lasting remembrance—Maria E. B. Staunton, Caroline M. Brown, and Margaret Kilpatrick—loyal, self-sacrificing, devoted. The Missionary Society between 1832 and 1855 sent twelve unmarried women as missionaries to Liberia, six of them white and six colored, but the mortality was so great among them as to make the Society "almost resolved to send no more white females to Africa." From 1856 to 1877 the Society sent no white missionaries.

Before the initial movement toward the Woman's Foreign Missionary Society, Dr. John P. Durbin, the Cor-

responding Secretary of the general Missionary Society, had for some time, as Dr. John M. Reid tells us, been writing, as was his wont, to different persons, "stirring them up to an interest in the zenanas, now evidently inviting Christian workers. Before he had read the first letter about the Woman's Foreign Missionary Society, he had sent an article to the *Missionary Advocate,* describing the zenana schools and saying, 'Our sisters in the mission and particularly at Lucknow are engaged in this work to the extent of their ability, but they are greatly too few to compass the work. Young, devoted Christian women ought to be sent to their aid.'"

In the first issue of the *Heathen Woman's Friend,* June, 1869, appears an appeal from Dr. Durbin for both teachers and physicians for the zenana work—"such women would be very powerful auxiliaries to Christian missions in heathen lands." He writes:

There are in the large Protestant churches throughout the Protestant world a goodly number of well-cultured and truly pious women who either from choice or necessity seem to have no well-defined duty or work assigned them in the Church or in the community in which they live. They are hid away in the bosoms of their respective families or circles of friends, and are often cherished, and even caressed, on account of their excellent qualities. Each one of these Christian women may have been weaned from worldly ambitions and desires by some untoward events or grievous afflictions, or, being drawn very near to God in their experience, they have an earnest desire to consecrate themselves wholly to Him. This they may not do by retiring from society and devoting themselves to religious contemplation as nuns; but they may, *without vows or covenants expressed,* consecrate themselves to some particular work in the Church, which may be well organized and well regulated for directing the service of each member; or they may consecrate themselves wholly and for life, without any reservation, to the missionary work in foreign lands, find a home in the bosom

of some mission families, and serve, under the direction of the mission in which they reside, among the native women within the geographical limits of the mission.

Thus, in dignified phrase, did Dr. Durbin prophetically outline woman's work in the Church, as it was about to develop in many lines both at home and abroad.

That there was less of this progressive spirit in other minds is evident from an address of Bishop Simpson, at a public meeting of the New York Branch of the new Society in November, 1870, in which he says eloquently, but with some inaccuracy,

In this work the first movement was the conviction in the hearts of individual ladies that something ought to be done for the women of India and China, and every missionary society refused to give any aid. Woman must not go. It was dangerous for her—it was Utopian to think of it. And our grave societies turned aside. But woman, moved by the Spirit of God, fought her way to success and then the tidings came back to waken the Church. I don't wonder that the Church was unwilling at first to send out women. Large bodies move slowly, and there is a wonderful amount of conservatism even in good and wise men.

An instance of this conservatism of good, if not wise, men is given by Mrs. Stephen L. Baldwin in an article in the *Heathen Woman's Friend* of April, 1871, in regard to objections to the new Society:

The last and most wonderful objection I have yet heard to come from a Christian Methodist minister of this age is that he thought Christ could have made no mistake when He sent out *men* apostles, and not *women!* This would perhaps have some weight, did we propose to send out apostles. What we do propose, however, is fully warranted by the language of one of those whom Christ sent, when he wrote, "Help those women who labored together with me in the Gospel."

From the *Heathen Woman's Friend* of even an earlier

date, November, 1870, synchronous with Bishop Simpson's address, we cannot forbear to quote a unique exposition of the Scriptures which illustrates the spirit of the founders of the Society:

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole is leavened." Two verses before, in the parable of the mustard seed, our Lord brings out the other factor. There He says, "which a man took"; here He says, "which a woman took." Is there no significance in this singular association of the man agency and the woman agency? Does it not mean that women have a joint and equal call with men to labor in the great work of Christianizing the world? Our right is indisputable. Alas! that we should be so much readier to claim the co-equal right than to accept with it a co-equal responsibility for the world's conversion! Ah! here is our trouble. Let us assert our right to work in our own womanly ways for Christ; let us remember that every such assertion will only stop our mouths in the day of judgment, if it shall then appear that while claiming our rights we ignored their attendant obligations.

But any hesitation in the Church's welcome to the new Society came rather from its independence, which created the problem of a dual administration within the Church at home and on the field. This became a matter of careful consideration and adjustment. On the seventeenth of March, 1869, Dr. Durbin received a letter from Dr. Parker, writing on behalf of the ladies and asking his advice in regard to the proposed organization in Boston. He replied promptly on the twentieth, counseling mature deliberation, in view of the great gravity of the subject. He expressed the opinion that "the ladies should aim at two points, 1. To raise funds for a particular portion of our mission work in India, perhaps also in China. 2. Leave the administration of the work to the Board at home and the missions in India."

On March thirtieth, as we have seen, the first constitution was adopted. From *Methodist Episcopal Missions* we learn that it was soon found that this was by no means satisfactory, but that to obtain the coöperation of Methodist ladies throughout the country there must be more extended consultation. "Much, perhaps, was said and written within a brief period." On the twenty-third of April Dr. Durbin invited the ladies to a conference and this was held in Boston on the seventh of May. The Secretaries, Dr. Durbin and Dr. W. L. Harris, found "the missionary spirit manifested by these ladies worthy of all commendation, but were apprehensive of collisions at home and abroad." Dr. Durbin earnestly desired unity of administration in both places. "The ideal of the ladies was, however, molded after the Woman's Union Missionary Society, which was entirely undenominational, and this ideal seemed to the Secretaries incompatible with our rigid connectionalism. Compromise was necessary and thus resulted the present form of the Woman's Foreign Missionary Society." In the statement of its founders we read, "After full and candid discussion everything was settled for cordial and harmonious working and relation with the parent Society."

At this meeting Mrs. Thomas A. Rich, the treasurer of the new Society, paid to Dr. Harris the first remittance of the Society, to be devoted to the support of a Bible woman in Moradabad, India. This first money was received from a lady in the name of her daughter who had recently died and who had said, just before passing away, "If I should not get well, I should like Papa to give as much money to the missionaries every year as it has cost to take care of me."

In the meantime, the circle of interest in the Society was widening. Groups, at first in the form of auxiliary

societies, were formed in many places. New York has the distinction of being one of the very first of these to respond to the new opportunity. Dr. Butler had been called to the Secretaryship of the American and Foreign Christian Union, with headquarters in New York, and his family was now residing in Passaic, New Jersey. The same zeal and devotion with which Mrs. Butler appealed to the women of Boston now summoned the New York women to the glad service. From the first record book of the New York group the following summary of the beginnings from the pen of Miss Helen F. Smith, the first Recording Secretary, is taken:

Through the earnest efforts of Mrs. William Butler, a meeting for organizing a Woman's Foreign Missionary Society of the Methodist Episcopal Church in New York was held in the chapel of St. Paul's Church on Wednesday, June 9, 1869. The attendance was not large, but a deep interest in the cause was evinced by those who were present and a resolution was passed to organize a Society, auxiliary to the one recently established in Boston. At the same time the following persons were elected officers:

Mrs. William Butler, President;
Mrs. John Elliott, Treasurer;
Miss Helen F. Smith, Recording Secretary;
Mrs. G. L. Taylor, Corresponding Secretary.

Managers were chosen from each Church represented at this first meeting. Constitutions were also handed in and, although the number present was small, all who were there felt their love for their Saviour quickened, their zeal to work in His cause and to spread the knowledge of His name burn more fervently, and their prayers and sympathies for the perishing heathen drawn out more fully than ever before. One or two meetings of the Society were held before the general dispersion for the summer, the names of new managers from other churches were added, and the interest in the new organization was in no degree diminished.

At the first meeting in the fall the attendance was much increased. Mrs. Butler had been busy through the summer at the

different camp meetings and many new names were added to the Society's list and larger sums were gladly poured into the treasury. The good work was spreading. During the summer intermission, our Treasurer, Mrs. Elliott, had been called home from earth and in our first fall meeting we mourned the loss of one who had from the first given her sympathy and hearty coöperation to the new scheme. At this meeting Mrs. Jos. A. Wright was elected to fill this vacancy. Early in the autumn some changes were made in the relations of the Woman's Foreign Missionary Society of New York and a new constitution was adopted, the first one having been that provided by the Society in Boston for its auxiliaries.

This meeting on June ninth, 1869, was really, although not technically, the first meeting of the New York Branch of the Woman's Foreign Missionary Society. The technical date of its beginning is, as we shall see, March tenth, 1870, when the new Branch plan was adopted.

Our only source of information in regard to this new constitution which was adopted in the early autumn of 1869 is an article by Mrs. George Lansing Taylor, the first Corresponding Secretary of the New York organization, which provides very interesting matter. This appeared in *The Christian Advocate* of November eighteenth, 1869, and from it we quote the following paragraphs:

Early in the history of this movement it became evident that the sentiment of a great number of our pastors and the patrons of missionary work was adverse to the existence of two independent missionary societies in our Church. In consequence of this disfavor we found it impossible to obtain the coöperation and contributions necessary to our object. Led by these strong indications from without and by more careful deliberation within, the New York Branch resolved to ally itself as an auxiliary with the Missionary Society of the Methodist Episcopal Church, which by unanimous vote was accordingly done.

Preferring to act in an independent capacity, the original

society at Boston at first warmly opposed this change, but after full correspondence and conference the movement in New York toward combination with the Missionary Society was consummated. The representatives of the New York and Boston societies united in framing a constitution for a Society, to be called the Woman's Foreign Missionary Society of the Methodist Episcopal Church, Auxiliary to the Missionary Society of the Methodist Episcopal Church. This was adopted by the New York Society on October fourteenth, 1869.

Evidently further conferences and adjustments followed and another "new constitution" was the result. The first mention of the Branch plan occurs in the *Heathen Woman's Friend* of November, 1869, which reports that "our Society is now endeavoring to perfect a plan for dividing the Church into Districts, similar to the Mission Districts of our Missionary Society, and arranging for a Branch Society for each District."

From the Minutes of the New York Branch in 1899 an interesting ray of light is shed on those important days. Miss Thoburn was present at a meeting of the Branch Executive Committee and "gave in a most cheerful way reminiscences of the early days, of her out-going with Miss Swain, and the discussions of the First General Executive Committee—the friendly controversy between New York and Boston as to which should be head, or headquarters—and Dr. Harris solved the question by suggesting the division into Branches, each with its own headquarters!" Surely that was a stroke of genius on the part of the wise Missionary Secretary and future Bishop!

On the twenty-seventh of December, 1869, the constitution was completed by the women in Boston, providing for a General Executive Committee and co-ordinate Branches, and carefully defining the relations with the

general Missionary Society, but not including the significant clause, "auxiliary to the Missionary Society."

It is delightful to gain a more intimate glimpse of the developments of the pioneer days from personal letters of Mrs. Parker to Mrs. John T. Gracey. Dr. and Mrs. Gracey, who had gone to India in 1861, were then on furlough in this country and Mrs. Gracey was promoting the organization of the work in Philadelphia, which ultimately became the Philadelphia Branch, of which she was the first President. Mrs. Parker adds a postscript to a letter which Dr. Parker had written to Dr. Gracey on March thirty-first, 1869, the day after the meeting which adopted the first constitution and elected the first officers of the Society:

What has become of Sister Gracey? * * * Dr. Butler and family left this morning for N. J. Clemmie does not hold any office in the Woman's Miss. Soc. She was nominated for one of the Vice-Presidents, but resigned in favor of Mrs. Twombley. * * * We long to be back in India; don't like this hurly-burly, busy kind of life, doing all sorts of work in all sorts of places. I have been half distracted over this Woman's Miss. Soc. The ladies here have been wanting for years to move in the matter and now the Cong. ladies are succeeding so well they are determined to try. I have had more work to follow out Dr. Durbin's directions and to have the Soc. start in a way that may really help us. They are to have a big meeting in May. I think I will suggest to them the idea of inviting your honor to address them. Love to all.

L. S. P.

On December twenty-eighth, 1869, Mrs. Parker writes to Mrs. Gracey as follows:

We had a meeting of the Society yesterday and the ladies unanimously accepted the constitution, a copy of which I enclose, as one they will be willing to adopt, if it is sanctioned by the Board. If the New York ladies can't join us under *this* constitution, I don't know what more we can do. * * * But I shall

weary your patience over this Society business and I don't know much else these days.

While the matter was still pending, Mrs. Parker again writes to Mrs. Gracey—on February sixteenth, 1870:

I am nearly crazy with all I have on hand—shall be more thankful and more relieved than I can express when this whole matter is thoroughly settled and each Branch is in running order. It has been a work of no small magnitude to get this machinery in as good order as it is and in harmony with the Board and everybody else.

It is interesting to read from letters which after her return to Moradabad, India, Mrs. Parker wrote to Mrs. Lewis Flanders of Boston:

September ninth, 1872.

I remember with gratitude all the dear ladies who aided in organizing the Woman's Missionary Society, and who stood by it in its dark days and times of trial, but I remember you as the *first* one I talked with about it outside our missionary circle, and I remember how earnestly you went to work to carry out our wishes; and God crowned those efforts with abundant success, and now the little one has literally become a thousand. How wonderfully God has blessed our Society, so recently organized! I am sure you rejoice in it and are thankful for all you have done, though you have had toils and trials in it, as I have; yet in Christ's service we count all pain as pleasure, and rejoice that we are counted worthy to be co-laborers with Him in the salvation of the world.

May 17, 1874.

I love to think of the happy hours I spent with you, and of the encouragement you gave me in my work. You were really the one who set the wheels a-going that resulted in the formation of our Society, which is such a power for good in all the world to-day. I am sure, the good Lord must have put it into your heart. I often think of the tender tie that binds you to India. Does Freddie love the missionary cause still?

It was Mr. Flanders who offered to underwrite the publishing of the *Heathen Woman's Friend* to the extent of five hundred dollars, and his little son Freddie began the work of obtaining subscribers, securing thirty before the first number was issued.

Among the papers of Mrs. Parker, found after her death in 1925, were notes about the origin of the Society, in part as follows:

From Dr. Durbin, replying to a proposal for an organization to supply the needs of the work for women and girls in India: "Leave the administration of the work to the Board at home and to the Mission in India."

Bishop Ames objected to the Society on the ground that it "generally took three-fourths of the income to pay the expenses of a ladies' society."

But Bishop Simpson (1870) said: "A house is sad without either half and it is perfect only when both are present; and this Missionary Society is but another illustration of the old declaration that it is not good for man to be alone. When the Church rises to her highest grandeur and glory, my conviction is that we shall not have a Man's Society sending out chiefly men and their wives, and a Woman's Society sending out only unmarried ladies, but I think that these two societies will in some way be sweetly united together and then move on together toward the conversion of the world."

All honor to those who with devotion and laborious care laid the foundations on which the beautiful structure of the Woman's Foreign Missionary Society has for these many years been successfully building! In the words of John Eliot, missionary to the Indians, "Prayer and pains, through faith in Jesus Christ, will do anything." Mrs. Parker soon had cause for thanks-giving and mental relief, for the general Missionary Society, having received an elaborate and favorable report from the Committee to which it entrusted the consideration of the matter, passed

commendatory resolutions and gave the new Society its blessing. The Report of the Committee, the resolutions of the Missionary Society, and the Constitution of the Woman's Foreign Missionary Society—in its main features as it is to-day—are they not written in the *Heathen Woman's Friend* in the important issue of June, 1870?

Nothing now remained in the process of complete organization but the adoption of this constitution by the Branches, six of which were in readiness for the action. Philadelphia Branch was the first, being organized on March third, 1870; New York and New England accepted the new constitution "simultaneously" on March tenth, Northwestern on March seventeenth, Western on April fourth, and Cincinnati on April sixth, 1870. Thus, at the first General Executive Committee meeting, convened in Boston on April twentieth, 1870, six organized Branches were represented by their Corresponding Secretaries and two delegates for each Branch. The representatives from New York on that significant occasion were the Corresponding Secretary, Mrs. William Butler, and the delegates, Mrs. Stephen Olin and Mrs. William B. Skidmore.

The organization of the New York Branch was as follows. Its territory, as at present, covered the States of New York and New Jersey. We quote the Minutes of March tenth and March seventeenth, 1870, written by the first Recording Secretary, Miss Helen F. Smith. Miss Smith, the daughter of Augustus W. Smith, LL.D., who was once President of Wesleyan University, soon after this period was called to Wells College, Aurora, N. Y., where she had a long and distinguished career as Dean.

The Minutes of the First Meeting of the New York Branch:

The first Annual Meeting of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, of which previous announcement had been made through the religious papers and many of the pulpits of the Church, was held on Thursday morning, March 10th, in the Mission Rooms. (805 Broadway, New York.) The number present was encouragingly large and representatives from thirty-six different churches and Auxiliary Societies reported themselves.

The meeting was opened by reading the Scriptures, singing, and prayer. After the calling of the roll the Cor. Secretary read a letter from Albany, giving an account of the formation of an Aux. society there and stating that some money had already been raised and that the members were hoping to be able to support a missionary. Mrs. Taylor then read an interesting report of the general work and progress of the Society, since its commencement; closing with an earnest appeal to all whose prayers and labors had been already enlisted that the coming year should find them and others whom it was hoped would join us, working more humbly and more ardently in the Master's Cause. Mrs. Butler followed in a few words of gratitude and thanks for the cheerful coöperation which had upheld the Society in its first months of uncertainty and trial. She spoke also of the many incitements there were to increased zeal in this great cause, the extensiveness of the work, and the golden opportunities which were constantly opening up before us; and that in thus laboring for the souls of our heathen sisters we should find our own spiritual life quickened and deepened, and the blessing be felt at home, as well as in the dark places of the earth.

Mrs. Butler also read a letter from Dr. Clarke of Owego, proposing the name of Miss Fannie Sparkes as a suitable person for this society to adopt as missionary.

The proposed Constitution was then presented to the Society and each article acted upon separately. Arts. 1, 2, 3, 4, and 5 were adopted without any alteration. A change was proposed in the Sec. 2nd of Art. 6 and it was voted that the Gen. Executive Committee be recommended to change the boundaries of the New York and New Jersey Branch, so that they shall include all territory within the New York Conferences. In Sec. 3rd of Art. 6th it was proposed to change the number of the quorum

and it was voted that the Gen. Ex. Com. be recommended to change the word "five" to "nine" in Sec. 3rd of Art. 6th.

The report of the Committee on By-laws was then called for, but before any action was taken upon the report it was voted to set it aside and proceed to the election of officers. On motion it was voted that the chair should appoint a nominating committee who should bring before the Society suitable names to be voted upon for officers for the ensuing year. Mdmes. Robinson, Crane, Howe, Meredith, Harris, Sayre, and Delamater were thus appointed and retired to prepare their list. During the absence of this Com. and while waiting for the regular business of the meeting, Mrs. Skidmore mentioned the successful organization of an Aux. society at Newark where she and Mrs. Butler had been most cordially welcomed, and where the prospect was most encouraging.

Mrs. Olin proposed the circulation of photographs of the native children of the orphanage at Bareilly as a means of deepening and fixing the interest in the work, and said that a lady not of our Church had suggested this and would take 100 of them for distribution. Mrs. Olin was appointed a Com. to make some inquiries into the cost of photographing, etc. The Com. having returned, Mrs. Robinson, Chairman, presented the following names: For Pres., Mrs. Olin, Mrs. Skidmore, Mrs. North, and Mrs. Crane; for Cor. Sec. and Asst. Cor. Sec., Mrs. Butler, and Mrs. Taylor, and Mrs. Foss; for Rec. Sec., Mrs. Olin, Mrs. Foss, and Miss H. F. Smith; for Treasurer, Mrs. Wright and Mrs. Lane. After balloting for each office separately the following persons were declared officers for the coming year:

Pres., Mrs. Dr. Olin.
1st Vice-Pres., Mrs. C. C. North.
Cor. Sec., Mrs. Dr. Butler.
Asst. Cor. Sec., Mrs. G. L. Taylor.
Rec. Sec., Miss Helen F. Smith.
Treasurer, Mrs. Jos. A. Wright.

Delegates to the Gen. Ex. Com. meeting were then elected as follows: Mrs. Olin and Mrs. Skidmore, delegates; Mrs. Robinson and Mrs. Crane, reserves.

After some discussion a list of 17 names from New Jersey and 19 from New York was presented and voted in as Vice-

Presidents. Managers from the different churches and Auxs. were elected as far as their names could be procured. It was voted that these Managers supply the vacancies which still remained.

Owing to the lateness of the hour, it was voted to adjourn to meet again on the next Thursday, March 17th, at 11 o'clock in the Sunday School Room. After singing the doxology the meeting adjourned.

HELEN F. SMITH,
Rec. Secretary.

The adjourned annual meeting of the W. F. M. S. was held on Thursday, Mar. 17th, in the Sunday School Room. After the usual opening exercises the Secretary presented the minutes of the previous Managers' meeting held on Feb. 17th, which were accepted. The minutes of the Annual Meeting held on Mar. 10th were then read and adopted. Treasurer's report showed $1,048.69 in treasury. Report was accepted. The Asst. Cor. Sec., Mrs. Taylor, read a letter from Mrs. Parker, stating that at the meeting of the New England Branch the new constitution had been accepted without any change, save the mention of a Branch Society in Philadelphia. Mrs. Butler read a letter from Miss Sparkes, the young lady whose name had been presented at the previous meeting, and she also read certificates of her fitness for the missionary work from her presiding elder, Dr. Clarke. It was voted that our Delegates present her name together with Miss Herbert's to the Gen. Ex. Com. Reports from Coms. were then called for. Mrs. Robinson, as Chairman of the Com. on By-Laws presented a draft of a set of By-Laws. Each article was voted upon separately and with the suggestion of one or two changes they were all accepted.

It was voted by the Society that there should be three Vice-Presidents whose names should stand in the order of their number of votes for Pres. and for this year they should be 1st Vice-Pres, Mrs. C. C. North; 2nd Vice-Pres., Mrs. William B. Skidmore; 3d Vice-Pres., Mrs. Crane. By vote of the Society it was decided that all ministers' wives within the territory of this Branch should be *ex officio* Vice-Presidents with the privilege of voting in all meetings of the Branch Executive Committee.

Mrs. Olin as Committee on photographs stated that they could

be procured for $10 a hundred and that the lady that had suggested their circulation would take one hundred. No action was taken on this report. On motion the lecture committee was discharged. Reports from Auxs. being next in order, Mrs. Crane reported from Newark that $150 had been pledged there and $30 collected and that after the meeting of the Conference had taken place more Auxs. would be formed and greater interest manifested. On vote of the Society Mrs. Taylor was requested to write an "Appeal," to be used by Mrs. Butler in the establishment of Aux. societies in other places. Mrs. Robinson and Mrs. Taylor were appointed a committee to attend to the printing of the Constitution, By-Laws, and Appeal. On motion the printing of the Constitution and By-Laws was deferred until after the meeting of the Gen. Ex. Com. It was also voted that the names of Annual Subscribers be printed in the Annual Report. Voted that the next meeting of this Society is appointed to be held on the third Friday of April. After singing the doxology, the meeting adjourned.

HELEN F. SMITH,
Recording Secretary.

Thus the New York Branch of the Woman's Foreign Missionary Society set forth upon its beneficent career, fully equipped with constitution and by-laws, with officers galore, with an enthusiastic group of auxiliary societies, with money in its treasury, with loyal devotion in its heart, and the doxology upon its lips.

Henceforth we may follow in the path of the Branch alone, but, before we recall the story of its early meetings and its first "auxiliaries," we must review that of the first missionaries of the Society, in whom the New York Branch took deep and practical interest, and of the first Branch missionaries, our beloved pioneers.

Woman has long waited at home, has poured out her soul in her prayers for her lost sisters upon whom has ever fallen the heaviest curse of heathenism; has wrestled for and seized the souls of her sons and consecrated and sent them out as her messengers. Now she goes herself. Sacrifice always grows. She who willingly, through grace, gave one of a beloved circle to carry the Gospel afar, now tears herself from home, parents, brothers, sisters, all the sweet endearments of home, all the amenities of Christian civilization, which woman appreciates so keenly, and turns not one repentant look backward. And what shall discourage her now, what obstacle shall stay her, what ignorance of obstinacy shall daunt her who has gone through the valley of the shadow of death of all earthly ties for that Name which is above every name!

The walls of seclusion melt before her; she winds her sympathies about those wronged and sorrowing ones; her woman's heart reads their secret trouble; she has learned where balm is found and knows how to apply it; her superior knowledge ministers to their bodily sufferings so long borne in hopelessness, and it is her privilege to reach the fountain head of the social system where the salt of purification shall send its influence outward with powerful result.

Mrs. George Lansing Taylor, in the *Second Annual Report of the New York Branch.*

CHAPTER III

THE FIRST MISSIONARIES

"For the sake of the Name they went forth."
III John, 7.

Perhaps no more thrilling hour has occurred in all the remarkable history of the Woman's Foreign Missionary Society than that which came at the close of its first public meeting, held in the Bromfield Street Church, Boston, on the evening of the twenty-sixth of May, 1869. Governor William Claflin, ever the friend of good causes, had presided and addresses in behalf of the new Society had been made by Dr. William F. Warren, Dr. Butler, and Dr. Parker. Brave as the ladies were, their courage did not take them to the platform. At the close of this impressive occasion, the members of the Society, in number twenty, held a special meeting, to decide the vital question—the sending of their first missionary. Here was the real test of faith; there were fewer than three hundred dollars in the treasury; the Society was hardly more than two months old. Should they venture so great an undertaking?

The call of Providence was clear, for the candidate was ready. The Secretaries of the general Missionary Society, to whom she had offered herself as a missionary to India, heartily commended her; her work was waiting for her in "the land of the breaking heart." "Shall we lose Miss Thoburn," exclaimed Mrs. E. F. Porter with heroic faith, "because we have not the needed money in our hands to send her? No, rather let us walk the streets of Boston in our calico dresses and save the expense of

more costly apparel! I move the appointment of Miss Thoburn as our missionary to India." And they all said, "We will send her!"

We must not let even these swiftly moving events hurry us on, without pausing to note the goodness of God in bringing together so marvelously His hand-maiden who was called to go and those who no less truly were called to send.

One bright noon in North India, in 1866, a young missionary on an evangelistic tour among the villages paused to rest in a mango grove by the wayside. As he paced up and down beneath the trees, pondering the problem of India's womanhood shut in the zenanas beyond the reach of the Gospel which he was bringing to the little villages, there fell as his feet a feather from a vulture's wing. Picking it up, he whimsically cut it into a quill. Thinking that his sister in far-away America might like a letter from so strange a pen, he went into his tent and wrote to her. He told her of the millions of girls shut up in those "citadels of heathenism," a problem which only Christian women might hope to solve. Half playfully, half in earnest, he added, "Why don't you come out and help?"

As swiftly as wind and wave permitted went Isabella Thoburn's answer, "I am coming as soon as the way opens!" Bishop Thoburn, in the *Life* of his distinguished sister, confesses that "this reply was not expected to be so prompt or so decisive and was a little disconcerting to the brother, who had somewhat lightly made the proposal. The Church at home was not prepared to send out the intrepid volunteer, and the brethren of the mission were by no means sure that they wanted a contingent of young women to be added to the permanent working force in the field."

In the meantime, all unaware of Miss Thoburn's resolve, the women of Boston were responding to God's leading by "opening the way." Mrs. Parker, whose furlough in the United States seems specially providential at this time, had met Miss Thoburn and had deepened her conviction in regard to foreign work, and Mrs. Parker's mention of Miss Thoburn to the ladies of Boston gave added stimulus to their eagerness to establish the proposed Society.

Thus Isabella Thoburn, a graduate of Wheeling College, West Virginia, and an effective teacher—wise and womanly, gifted and consecrated—became the first missionary of the Woman's Foreign Missionary Society, worthy indeed to lead the long line of noble women who throughout the years have gone forth in Christ's name, to win burdened hearts and darkened minds to joy and peace in Him.

But the Master sends forth His apostles, not only to teach and preach, but also to heal. What could be more effective as an open sesame to the zenanas, than the skillful touch of a woman physician, to relieve the unspeakable sufferings of India's motherhood and childhood? But how could this great need be met? Again, the good hand of our God was preparing the way. In the little village of Castile, N. Y., a young girl, somewhat more sedate than her schoolmates, had cherished the dream of an education. The story of the pioneers in the foreign field had stirred her heart and, when she was but eight years of age, she longed to be a missionary. Although at this period "a woman doctor was *anathema maranatha* to every orthodox mind," this quiet country girl, Clara A. Swain, decided that she would be a physician. The long, steep path to a medical degree was beset with hardship and traversed with utmost self-sacrifice,

and in this very year of the great beginnings, 1869, she was graduated from the Woman's Medical College of Philadelphia.

In the meantime, urgent appeals for "female medical missionaries from home" began to fill the letters from India, not only that these Christian physicians might practice the healing art in the zenanas, but also that they might instruct young women in the simpler forms of medicine. Already Dr. and Mrs. D. W. Thomas had been hoping for such teaching at the Bareilly Orphanage and the innovation had the promise of support from several native gentlemen, while at Naini Tal, at the suggestion of Pundit Nund Kishore, the Deputy Collector of the Kumaon District, who provided half the cost, Dr. J. L. Humphrey on May first, 1869, had begun a medical class of nine young women. So successful were several of these girls in meeting the requirements for medical certificates that, as Mrs. J. T. Gracey wrote, "The victory was won once and for all. That certificate meant a revolution of ideas, plans, and practices—a blow at superstitions hoary with age and at religious systems long opposed to the benevolent spirit of Christianity."

When the new Woman's Foreign Missionary Society resolved to meet this appeal from the field, the Woman's Medical College of Philadelphia heartily recommended Dr. Swain; the Woman's Union Missionary Society, which was ready to support her, graciously yielded its claim to this Methodist girl. It was arranged that she should sail for India with Miss Thoburn on the third of November, 1869—still the eventful year of the beginnings. "It is difficult to decide which had the greater faith—the few women who sent the missionaries out, not knowing whence should come the money for their support—or the two who went forth with no path marked

out, no precedents to guide them, blazing their own trail, like the traveler in a virgin forest."

Farewell meetings of thrilling interest were held in October in Boston and in November in New York, to bid God-speed to the two missionaries, Miss Thoburn and Dr. Swain. The presiding officer at the Boston meeting was the Rev. Dr. Gilbert Haven, "always ready to champion the weak"; Dr. Haven was at that time the editor of *Zion's Herald* and later a much beloved Bishop of the Methodist Episcopal Church.

The Minutes of the New York group record the story of the meeting in New York—certainly a remarkable occasion:

> At this time the Society felt a new incentive to labor and pray, in the sailing of two young ladies as missionaries to India, sent out by the Woman's Foreign Missionary Society. An interesting farewell meeting was held by the Society in the Bedford Street Church, the night preceding their departure, and many hearts were stirred and many vows of reconsecration were registered, as the large and deeply interested audience looked upon these noble women and heard their few touching words of faith and trust. Miss Swain and Miss Thoburn sailed alone for India, having been disappointed of the companionship of Dr. and Mrs. Parker, the illness of Mrs. Parker detaining them in this country. The New York Woman's Foreign Missionary Society paid over $994.55 towards the outfit and traveling expenses of these young ladies.

Miss Frances J. Baker in *The Story of the Woman's Foreign Missionary Society of the Methodist Episcopal Church* tells us that

> The walls of old Bedford Street Church in New York, from which Ann Wilkins had gone to Africa in 1836, never held a greater, a more enthusiastic, or a more sympathetic audience than gathered on the evening of November second, 1869, to see and bid God-speed to the pioneer missionaries of the Woman's Foreign Missionary Society, and at fifty cents a ticket, too!

In its pulpit sat Drs. J. M. Reid, Durbin, Harris, and Butler, and in its chancel, on the pulpit steps, and wherever there was room, sat a host of ministers from New York and the adjacent cities, to see this strange thing that had come to pass, when two young women would leave their home and friends, to sail thousands of miles away to a foreign shore, with no pledge of support save that of a handful of women!

The auxiliary society in Bedford Street Church had been organized a few days before, on September twenty-third, 1869, and its first annual report records with pride its relation to the pioneers:

This church, which in the commencement of the mission to Africa manifested a zeal for the mission work in helping to send out Mrs. Wilkins, the heroic missionary, to the sable daughters of Eve on that continent, has shown that its great heart is still fixed with love for souls and for the salvation of women in still more distant heathen lands.

The general meeting given by the ladies of this church to Miss Swain and Miss Thoburn, the first missionaries sent out by the Woman's Foreign Missionary Society, was an evidence not only of deep interest in these devoted ladies, who, trusting only in the promise of the Master, were about to start alone on a journey to the lands of the East, that they might there point the women of India to the Lamb of God, that taketh away the sins of the world, but will long be remembered in New York city as a season when the responsibility that rests on Christian women was felt by many followers of the Lord Jesus.

It was inevitable after such a meeting that the Minutes of the New York group should report:

Through the fall and winter the Society grew and flourished and increased in interest and in working power. The Treasurer reported large accessions to the treasury and the Society was glad and grateful.

Among these accessions to the treasury is the astonishing item:

From Mrs. Robinson, from the sale of tickets for farewell meeting at Bedford Street Church, $302.85.

How swift had been the unfolding of God's plan! It was hardly more than six months since in her home in South Boston Mrs. William Butler had asked Mrs. Flanders the challenging question, when she welcomed to her new home in Passaic the first two missionaries about to sail under the auspices of the Society to which her challenge to Mrs. Flanders had given the initial impulse! And she was their hostess, not only as friend and fellow-missionary and a founder of the Society which in sublime faith was sending them forth, but also as the President of the New York auxiliary organization, which was soon to become the New York Branch, in whose development as Corresponding Secretary she was to have a major part.

It is interesting to find in *The Life of William Butler* the following reference to the sailing of Miss Thoburn and Dr. Swain:

The heart of the founder of the Mission was deeply stirred as he saw these two devoted handmaidens of the Lord depart on their journey to the land where he had realized the awful need among the women and yet had never been permitted to see the face of a zenana lady or to speak one word to the hearts of any of the secluded ones. It was a joy to know that now his beloved Mission was to be reinforced by these two, before whom barriers would fall as they went as sisters into the homes of the people. The look upon the faces of these dear missionaries, when they stood on the deck as the steamer moved out from the wharf, was one of joy at being sent to their glorious task.

At the meeting of the Society twenty years after these significant days—a meeting for the dedication of the memorial window in honor of the founders in Tremont Street Church, Boston—Dr. Butler

described the "glorious vision" which he beheld while resting on the empty crystal throne in the king's palace, Delhi, December 20, 1857, when the last of the Mogul emperors was being tried for the murder of Christians. He claims, by Divine suggestion there originated, not only the thought of an orphanage to care for the many children that would soon be left in misery and starvation, many of them the sons and daughters of the Sepoy race, but also of a Woman's Missionary Society in America, to send the means to help educate the orphan girls and carry the Gospel into the secluded zenanas.

Of the superb fulfillment of this vision in the life-work of Isabella Thoburn and Clara Swain it is not our privilege now to speak at length; elsewhere one may trace the development of Miss Thoburn's influence from her first school of six little waifs in the noisy bazaar of Lucknow to the first Christian College for Women in the Far East, the Isabella Thoburn College, a "ruby garden of girls"; elsewhere one may follow the veritable Arabian nights experiences of Dr. Swain, escorted by a royal train of gaily caparisoned horses and elephants to banquets of Oriental magnificence to receive the princely gift of land for the first woman's hospital in all Asia, and later becoming the physician and guest of the Rani Rajputani in the palace.

It must ever be a joy to the New York Branch to recall its part in sending these two noble women to the field; from its very first resources and even before it was called a Branch the New York group had the honor of providing nearly a thousand dollars toward their outfit and journey.

The Genesee Conference of the New York Branch takes special pleasure in the memory of Dr. Swain and on the occasion of the Jubilee of the Woman's Foreign Missionary Society in 1919 placed her name in the Book of Remembrance. The Secretary of the Genesee Confer-

ence, Mrs. H. C. Babel, said in that connection, "Dr. Swain was ours by birth and when she rested from her labors she came home to Castile in this Conference for the sunset days and was laid to rest among us."

The first missionary of the New York Branch soon followed in the path of the pioneers. At the first annual meeting of the Branch, on March tenth, 1870, the very meeting when the formal existence of the Branch began, Mrs. Butler read a letter from the Rev. Dr. H. R. Clarke of Owego, "proposing the name of Miss Fannie J. Sparkes as a suitable person for this Society to adopt as a missionary." At the adjourned annual meeting on March seventeenth a letter from Miss Sparkes and certificates of her fitness for missionary work from her pastor and presiding elder were read and the Branch instructed its delegates to the General Executive Committee, Mrs. Stephen Olin, Mrs. William B. Skidmore, and the Corresponding Secretary, Mrs. Butler, to present her name to that Committee.

The first task entrusted to the new Society was the Orphanage, first established by Dr. and Mrs. William Butler in 1858 for the little survivors of mutiny and famine; in 1862 this institution had been removed to Bareilly, "the site hallowed by the blood of Maria Bolst, a Eurasian, the first female member of the Methodist Episcopal Church in India and the first Methodist martyr in that land." In April, 1870, the general Missionary Society transferred this home of one hundred and fifty girls to the Woman's Foreign Missionary Society. In September Miss Sparkes sailed for India, to become its superintendent, a position which she ably filled until 1884.

The impression which this gentle, devoted missionary made upon the Branch may best be told in the words of

its Assistant Corresponding Secretary, Mrs. George Lansing Taylor, in the *Second Annual Report:*

The most deeply interesting work of the autumn was the preparation for the departure of Miss Fannie Sparkes for India. She had been spending the summer since her acceptance in preparatory study, and her outfit and support were committed to the New York Branch. She left a position of considerable influence as a teacher in Binghamton, New York, and was resigned to our charge with the warmest expressions of regret at her departure and appreciation of her eminent qualifications for the work of a missionary teacher. Her calm and intelligent spirit of consecration strengthened the assurance that her call and our selection were of God. It was cause of great thankfulness that our missionary, instead of going alone to her distant field as did the two former laborers sent the previous year, was one of a most interesting company of six missionaries sailing for India.

This company with which Miss Sparkes made the long journey were Dr. and Mrs. Edwin W. Parker, whose furlough had been so significant for the Society, the Rev. and Mrs. J. T. McMahon, and the Rev. Philo M. Buck, fresh recruits for the field.

The farewell meetings, held upon the eve of their departure, were thrilling in their interest. The first was a meeting of ladies, held in the South Second Street Church, Brooklyn, E. D., on the Sabbath afternoon before sailing, at which Mrs. Dr. Harris, President of the Brooklyn, E. D., Auxiliary, presided, and the meeting was addressed by Mrs. Dr. Butler and Mrs. Parker, after which Mrs. McMahon and Miss Sparkes gave a simple and very touching account of their irresistible call to the mission work and their eagerness to enter upon its sacrifices.

The *Heathen Woman's Friend* of November, 1870, contained a glowing account of a similar meeting, given by the Newark Auxiliary in St. Paul's Church, Newark, New Jersey.

The Church was densely crowded long before the hour of the meeting. Between two and three thousand people were within the building, according to the local paper, and many hundreds left unable to gain admission. * * * The meeting was presided over by Gen. Theodore Runyon and opened with prayer by Dr. Tiffany. Rev. J. T. Crane, D.D., represented the Society in behalf of his wife, who is our very efficient president. Very interesting and instructive addresses were delivered by Bros. Parker, Buck, McMahon, and Gracey of the India Mission, and by Bro. S. L. Baldwin, who holds a large place in the hearts of many of our people, having gone to China from one of our Newark churches, and spent thirteen years in the mission work there; Mrs. Parker also addressed us, relating some of her personal experiences among the women of India, the discouragements she met with, and the happy results which she had seen realized in the Christian death of some of those whom she had found ignorant of the Saviour's name. Miss Sparkes, in a very few words, expressed her love for Jesus and for souls, and her strong faith in the promise, "Lo, I am with you alway," which gave her courage to go forth upon her mission. She felt so much surer of success, knowing how many hearts were going up in strong, prevailing prayer for her from this Society, which she would represent in India. Bro. Parker sang for us a Hindu hymn, and Bro. Baldwin the Chinese doxology. The intense interest remained unbroken throughout the entire time, although several hundred were standing closely crowded. Mrs. William Butler pronounced it to be "the largest meeting ever held by women."

Mrs. Olin contributes to the *Heathen Woman's Friend* of November, 1870, an account of the first distinctively "woman's meeting, addressed by women only," held by the New York Branch in farewell to the first Branch missionary. This is so replete with interest and so typical of many succeeding meetings that it is given in full:

The New York Branch of the Woman's Missionary Society held a meeting on the afternoon of Tuesday, the 20th of September, in the chapel of St. Paul's Church, New York, in honor of the departure of their first missionary, Miss Fannie Sparkes,

for India. The chapel was crowded with ladies, and the services were exceedingly interesting. They were opened, after the introductory hymn, by the reading of the Scriptures and prayer by Mrs. Joseph A. Wright. Mrs. Maclay gave some reminiscences of missionary life in China and made a strong appeal in behalf of its perishing millions. Mrs. Parker spoke of her work in India, which in the Providence of God she was now about to resume. After the singing of the missionary hymn, "From Greenland's Icy Mountains," Mrs. McMahon, young and newly married, gave a touching account of her call to mission work, and of the response she and her husband so willingly gave to the Bishop's appeal for laborers in the foreign field. Miss Sparkes then made a few remarks and her fine face and dignified appearance at once enlisted for her the sympathies of the congregation. As she was about to take her seat, Mrs. Olin, who presided at the meeting, presented her a basket of flowers given by the ladies of St. Paul's Church, saying that the perfume of the flowers would soon pass away, but the fragrance of their good wishes would be wafted over the ocean to her Indian home, and the incense of their prayers would continually ascend in her behalf. A collection of eighty dollars was then taken up. Mrs. Butler made the closing address, giving a thrilling account of the death of Miss Bolst, the first Methodist martyr in India, and of her burial under the rose trees in her garden. The appeal in behalf of the women of India was emphasized by the presence of a Hindustani woman, who came to this country as a nurse to Mrs. Waugh's children and who was about to return with the missionaries, some of whom were already familiar with her language. She was dressed for the occasion in the silks and ornaments of a high caste Hindu lady; and her dusky brow was bent, and her dark eyes cast down, as she was introduced by Mrs. Butler to the congregation. She does not understand English, and she is a Mohammedan, and Mrs. Butler asked for her the earnest prayers of those present that she might find the light she was seeking. The meeting closed with the doxology. Shortly after, the missionaries and their friends and all who remained in the chapel were invited to tea, which was made ready by the ladies of St. Paul's in the class-rooms. An hour was delightfully spent in social intercourse, friendships newly formed were ce-

mented in breaking bread together, and precious memories treasured up in many hearts.

A number of friends were on the steamer the next day to bid good-by to the departing missionaries. Dr. Durbin was there, Dr. and Mrs. Harris, Dr. and Mrs. Butler. Dr. and Mrs. Lore, who on that day twenty-three years before had sailed for their mission field in South America, had come down from Auburn to be present at our farewell meeting. Mrs. Doremus, the President of the Union Woman's Foreign Missionary Society, was there, and Miss Lindsay, the President of the Lynn Auxiliary. There, too, were Mr. and Mrs. Judd and Mrs. Brown of the India mission, Mrs. Bishop Janes, and the Rev. Mr. and Mrs. Wheeler, who had come to bid adieu to their sister, Miss Sparkes, and many other earnest workers in our Society. The group was a striking one, as the vessel slowly left her moorings. Leaning against the rigging, the central figure was the Hindustani woman of low stature, her dark face well set off in the frame of her white veil. Behind her stood Mr. McMahon, and on either side Mrs. McMahon and Miss Sparkes. At a little distance stood Mr. and Mrs. Parker and Mr. Buck; and so the good ship passed out of sight amidst tearful eyes, and the waving of white tokens, and the ascending of invisible prayers.

J. M. O.

Thus began the missionary life of the first of the long line of loyal Branch representatives who have gone forth joyfully, prayerfully, and full of faith, into all the world. "Ten minutes before our missionary left her home, she said to her sister, 'If anything happens to me, if I go down with the ship to the bottom of the sea, tell my mother it will be all right, Gabriel will find me there! It is as near heaven there as anywhere. If I don't live long in India, it will be all right.'" But the good ship did not go down, and for fourteen years Fannie Sparkes served her Master valiantly in Bareilly, and later for two years in the Deaconess Home in Muttra. "Letters from Miss Sparkes" became a constant feature of the meetings of the Branch and the Bareilly Orphanage was

a household word among the members—"one of the brightest hopes that shines for women in the East."

Already the Branch provided one third of the amount needed for its support and more than thirty of the orphans bore the familiar names of their patrons in the Branch. When Miss Sparkes became the superintendent of the Orphanage, little, dark-eyed "Harriet Skidmore," "Harriet Wright," "Kate Bond," "Minnie Cornell," and many another namesake of dear friends across the sea looked to her as their foster-mother.

When Dr. and Mrs. William Butler in 1883, twenty-seven years after their first arrival in India, made their memorable visit to the scenes of their labors and perils, they reached Bareilly at two o'clock on a moonlight night; they were welcomed at the station by a great company of "native girls, in their usual white raiment, extending from one end of the platform to the other. It was our dear orphan girls. All the two hundred and eighty that were old enough and could walk so far and keep awake so long, had requested Miss Sparkes to allow them to come up and welcome once more to Bareilly the 'Father and Mother of the Mission.' * * * The moment they saw our faces there rose, to the tune of 'Old Hundred,' the Doxology in their own language. Not until we are hailed by the waiting ones on the golden strand shall we again behold anything so blessed as was that group of welcomers, so radiant in the lovely moonlight, with their doxology of joy rising upon the night air to heaven. No wonder that Mrs. Butler, after enthusiastically embracing every one of that long line of precious girls, stood still and wept with joy and gratitude. It was all such a contrast to the days gone by, when she and others in distress of soul made those earnest efforts to reach and teach even half a dozen girls in that city and could not

do it—had to give it up in despair and weep over the failure. Now here was this happy crowd of Christian girls welcoming her to this same Bareilly with songs of joy. What hath God wrought!"

It would be a pleasure to transfer to these pages the further words of Dr. Butler, as recorded in *From Boston to Bareilly,* in which he describes the reception at the Orphanage on the next day, with the gifts and garlands and happy speeches of these orphan girls, whose "dark eyes were lustrous with interest and gleamed out the grateful feelings which evidently filled their hearts," but it may only receive this reference in passing. Of the original band of orphan girls, one hundred and fifty in number, Dr. Butler was able to trace one hundred and twenty-four, eighty-seven of whom were engaged in definite Christian work, and the rest were presiding in Christian homes. He received also the cheering statement from Miss Sparkes: "Of the one hundred and twenty-five girls who have gone forth from this Orphanage since I assumed charge of it, I find that one hundred and one are engaged in Christian work in the mission." This was the abundant fruit of Miss Sparkes' twelve years at Bareilly. After one year more she returned to America for furlough, which was also fruitful in the stimulus to missionary interest by her presence and her addresses. Again on the field from 1889 to 1891 at Muttra, she retired in 1891. She had earned the title of "our model missionary." From 1900 to 1909 Miss Sparkes was the Secretary of Wyoming Conference in the New York Branch. Her death occurred at Binghamton, New York, in 1919.

Mrs. Mary Sparkes Wheeler, the sister of Miss Fannie Sparkes, thus speaks of the loveliness of her character:

> Patient, courageous, steady of purpose, untiring of effort,

cheerful and buoyant in spirit, self-forgetting, yet always self-possessed, she found her greatest joy in blessing others, and her life was a verification of the sentiment,

> "All worldly joys go less
> To the one joy of doing kindnesses."

The devotion of this faithful missionary is beautifully expressed in her farewell words, as she returned to India from furlough in 1878, "Had I a thousand lives or a thousand years to live, I would gladly give them all on the altar of this service."

At the second Annual Meeting of the General Executive Committee, held in Chicago, May sixteenth, 1871, the Society took over the work of the Ladies' China Missionary Society of Baltimore, which became the Baltimore Branch of the Society, and accepted as missionaries the Misses Woolston, who had already spent twelve fruitful years in Foochow, China. This meeting appointed as missionaries to China Mary Q. Porter and Maria Brown. Miss Porter in 1882 married Dr. Frank D. Gamewell. Her lamented death occurred in 1907. She was greatly loved by the members of the New York Branch, although the honor of sending her to the field belonged to the Des Moines Branch. Miss Brown was of the New England Branch and in 1874 married the Rev. George R. Davis of Peking. The Society at this session also sent two missionaries to India, Jennie M. Tinsley of the Northwestern Branch, who in 1876 became the wife of the Rev. J. W. Waugh, and Carrie L. McMillan of the New York Branch.

Miss McMillan's call to the foreign missionary service, as told in her own words, is full of interest:

I cannot remember when I first began to understand the plan of salvation or felt the burden of an unrenewed heart. I was often deeply convicted of sin and at the age of seven years

I was clearly converted. All alone, out in the fields, I wept and prayed until the light and love of the justified and pardoned came into my soul. Long as the cycles of eternity roll I think I can never forget the joy of that hour. At night, when alone in the darkness, I seemed to see the loving angels hovering over me, with wreaths of flowers in their hands. I cannot tell you how early this one thought entered my heart and filled my whole soul—*that my lifework was in India!* I can recall no incidents—nothing—that could have influenced my mind or turned my thoughts in that channel. It came gently, imperceptibly as the dew of evening; and yet so grew with my growth and filled and thrilled me that I seemed to live a charmed life.

How touching and altogether lovely is this experience of a little, motherless child, finding thus early her Saviour and her lifework. She did not know until long afterward that her father had dedicated her in infancy to the missionary service. So sure was she of her future course that, as she says, "In school I studied with reference to this one object. In tracing out these Eastern nations on the map, or noting the paths across the oceans, I would think, 'My schoolmates and teachers little think I will see those places!'"

Miss McMillan was graduated in 1862 from the Female Seminary in Gettysburg, Pa., the town in which she was born, and spent several years in teaching. In the meantime, the Woman's Foreign Missionary Society came into being and in 1871 appointed her as a missionary to India. The pangs of parting from a dear and honored father and a loved home were none the less keen, that the call was so sure.

In the mid-October days of 1871 Miss McMillan came to New York, to sail with the Rev. and Mrs. C. W. Judd and others for India. Farewell meetings were held in Brooklyn and New York. The account of the meeting

in New York was written for the *Heathen Woman's Friend* by Mrs. William Butler:

On Tuesday, the seventeenth, the ladies of New York held their farewell service in the Washington Square M. E. Church. A large audience of ladies listened with delight while Mrs. Judd made one of the most deeply interesting addresses we were ever privileged to hear. Here, again, as she testified her joy in being permitted to return to her loved work, and her willingness to give up her darling, all hearts melted; and as she asked the women of the Methodist Church to pray for her little daughter—the precious one she was giving up for Christ's sake—we saw the character of the devoted missionary, the Christian woman, and the heroic mother, beautifully blended, as she, the handmaid of the Lord, rejoiced to do the will of Him that sent her.

At the close of this address, Mrs. Rev. Dr. Olin, who presided, requested the audience to sing two stanzas of an appropriate hymn, and then introduced Miss McMillan, the young missionary lady sent out by the New York Branch. Miss McMillan spoke of leaving a beloved, aged father, whom she never expected to see again; but, though her cross seemed heavy, she counted it a higher honor to receive her appointment as missionary than to be offered the crown of England's queen. * * * After some further exercises, the ladies present constituted Mrs. Judd, Mrs. Cunningham, Miss McMillan, and Miss Maria Judd life members of the Society. The ladies then adjourned to the Church parlors, where the ladies of the Washington Square Church had provided an elegant collation. Numbers of the gentlemen joined in the social hour that followed—among others Revs. Drs. Durbin, Harris, Crooks, and Daniel Drew, Esq.

Here occurs an incident which must have somewhat relieved the tension of the occasion:

A pleasing feature of the enjoyment of the hour was the presentation to Miss McMillan of a large, rich cake, handsomely ornamented and having the word India inscribed in frost work under a group of flowers. The cake was provided by Mrs. Drew, and given to Miss McMillan as a testimony of Mrs. Drew's appreciation of the labor of missionary ladies.

Miss McMillan's first appointment was Moradabad, but romance soon entered her life. She became engaged to the Rev. Philo M. Buck, who had gone to the field in 1870. Mrs. Parker—"dear Auntie Parker"—as the missionaries loved to call her—was like a mother to the young bride, so far from home, and the wedding took place in Dr. and Mrs. Parker's home in 1872. The New York Branch may well take pride in the long and honored career of Dr. and Mrs. Buck, uninterrupted until the death of Dr. Buck, "one of the greatest missionaries of India," in September, 1924. Their elder daughter, Mrs. J. H. N. Wilkie, is in missionary service in India—the younger, Lois, named for Mrs. Parker, died in early womanhood, a poet of great promise and for three years a missionary of the Cincinnati Branch in India. The son, who bears his father's name, is a professor in the University of Nebraska, while another son, Professor Oscar McMillan Buck, occupies the Chair of Missions at Drew Theological Seminary. One wonders if sometimes Mrs. Buck in addressing her letters to her son at Drew Seminary does not smile over the recollection of the "large, rich cake, handsomely ornamented," presented to her by Mrs. Drew on the momentous day of her sailing for India so long ago. Now in her fourscore years Carrie McMillan Buck must look back with thanksgiving at the wonderful leading of God since that day when the little girl of seven years gave her heart and life to Him.

On the twenty-first of October, 1872, another farewell meeting was held, this time in Bedford Street Church, New York, to bid God-speed to a company of missionaries; among them were Miss L. E. Blackmar from the Western Branch, later the Topeka Branch, and Miss Elizabeth M. Pultz from the New York Branch, bound for India. Miss Pultz, like Miss McMillan, had early

lost her mother and had been comforted by the friendship of the Lover of Little Children, to whom at fifteen years of age she gave her life. From her home in Windsor, N. Y., she went to Wyoming Seminary, where she acquitted herself with honor and where, as everywhere, she showed a gentle and sturdy piety.

Associated at first with Miss Sparkes at the Bareilly Orphanage, she was later assigned to zenana work at Moradabad, in which she was most successful. After two years on the field her health failed; to her great regret, she was obliged to return from India in 1875 and in 1877 she retired from the Society. Her death occurred in New York in 1887.

At the Board meeting of February twentieth, 1873, "Mrs. Skidmore spoke of a medical lady who had recently offered herself for the missionary work, a person seemingly fitted by education, natural qualifications, and religious experience, to answer the demand for medical assistance in India." "The Providential aspect of the case proving very satisfactory," it was voted that Miss Monelle be recommended to the General Executive Committee as a medical missionary. Mrs. Olin announced that the St. Paul's auxiliary had resolved to assume the support of Miss Monelle.

Nancy Monelle was of French ancestry. Her great-grandfather came to America with the young Marquis de Lafayette and remained here. Nancy was born in 1841 in New York and was educated at the Collegiate Institute of Poughkeepsie, from which she was graduated in 1861, the year in which Vassar College was developed. During her college course and in the years of teaching that followed, her religious experience was deepening and, with the thought of India's need, she took the medical course of four years in the Woman's Medical College

of New York. In the summer of 1873 Miss Monelle was "spiritually refreshed and greatly blessed at the Round Lake camp-meeting." She returned to New York and told her pastor, the Rev. L. H. King, of her resolve to go to India as a medical missionary.

He went with me to see Mrs. William B. Skidmore, Corresponding Secretary of the New York Branch of the Woman's Foreign Missionary Society. She received us in her usual courteous and sweet manner. I told her I was not good enough to go out as a missionary, but that as a physician I could go ahead as a pioneer and open zenanas and thus make a way for others who were more pious to follow, and teach and preach the glad tidings of salvation to the heathen. I felt greatly honored and very happy when I was appointed to go to India under the auspices of the Woman's Foreign Missionary Society. I wept for joy. I left New York with six other missionaries on the twentieth day of August, 1873. As the steamer left the wharf I was filled with joy. It was the happiest moment of my life.

During a year of effective service in the zenanas of Lucknow, it became evident, to her dismay, that the climate there was seriously detrimental to her health. As she was facing the necessity of going home, the opportunity came to Dr. Monelle to accept an important Government post in the native State of Hyderabad. She returned to the Society the cost of her outfit and travel and resigned as a missionary. "To go away into a purely Mohammedan State, in an unknown region, a stranger in a strange land, all alone, seemed to me the most daring and dangerous enterprise of my life. But I resolved, God helping me, to undertake it." After a journey of five days and nights, she reached her destination and was received by Sir Salar Jung, Prime Minister, who furnished elephants, a regiment of Sepoys, and a band of music, to escort her to the palaces of the noble-

men of the city. She at once established "His Highness the Nizam's Hospital for Women" and a large private practice in the zenanas. In the three years of her stay in Hyderabad she treated forty thousand patients.

On the steamer which carried Dr. Monelle to India in 1873 was the Rev. Henry Mansell, returning from furlough and from the sad loss of his wife, Annie Benshoff Mansell, who left three children motherless. On the third of November, 1877, Mr. Mansell and Dr. Monelle were married in Bombay. Then followed nearly thirty years of service; Mrs. Mansell is said to have supervised schools and zenana work and treated over one hundred and fifty thousand women and children in hospitals and homes. She translated many useful books into the Urdu language. Through pamphlet and petition she was influential in securing a law making it punishable by fine and imprisonment for parents to give their daughters in marriage under twelve years of ago. The petitioners had asked for the age limit of fourteen years, but to secure that of twelve years was a great victory, "possibly the most important step taken in the domestic and social life of the people since the abolishment of suttee in 1829."

Dr. Mansell's death occurred in India on December twelfth, 1904. Though her connection with the Woman's Foreign Missionary Society was brief, it is a pleasure to remember that the New York Branch opened the door for her to enter this life of extraordinary service for Christ and India.

In October, 1870, just after Miss Sparkes had sailed for India, the Branch, not yet one year old, assumed another and an unusual responsibility. "Mrs. Butler mentioned that a Miss Trask wished to study medicine in order to go out as a missionary under the Woman's Foreign Missionary Society," but funds must be pro-

vided for the course. The Branch promptly voted "$100.00 per annum" and continued their support of Miss Trask until she had acquired her medical degree, together with various honors and prizes, at the Woman's Medical College of New York, founded by Dr. Elizabeth Blackwell. At the Branch meeting in June, 1874, Dr. Sigourney Trask, under appointment to China, expressed her gratitude to the Branch and her joy in her coming service. It had been a long road for this gifted girl to travel without resources, from the "select school" in Youngsville, Pa., where she was born in 1849, through the Pittsburgh Female College, where also prizes and honors were her portion, and through the Medical College to the goal of missionary service. On board the steamer she wrote to friends as she was nearing the eastern shores of Asia:

The actual work of my life is to begin soon. I am *so* glad it is at hand! I do believe every feeling, faculty, and possibility of my nature is consecrated a living—I do not like to say sacrifice—a living energy to accomplish the mission God has given me among the Chinese. * * * Bound in spirit, Paul said; under the bonds of the Spirit I go. This bondage is my liberty; the bonds are my joy and strength. I am grateful; but a life, not words, must show the gratitude which makes my spirit sing. Why God has given me so much—why one so perverse and unworthy should be so greatly blessed—remains a mystery. Nevertheless, it is of His mercy He saves us:

"There's a wideness in God's mercy,
Like the wideness of the sea."

The Minutes of the Branch on December seventeenth, 1874, read:

A letter from Miss Trask written on board the steamer outward bound for China, compared with news received from our Atlantic voyagers, leads us to the happy conclusion that missionaries, sailing east or west, find a path of light upon the sea,

and that not all the joy of life is left behind them as they go; especially they have with them "the joy of the Lord."

Henceforth the Branch received rewarding news from the hospital in Foochow which Dr. Trask established and where she did "wonderful service." The many cures wrought by skill and prayer won the hearts of the Chinese and there was constantly the cure of souls as well. It is said that in one street in Foochow the people invariably rose and bowed to the ground as Dr. Trask passed.

After eleven fruitful years the Branch sadly reports, "The work in Foochow suffered a loss in the marriage of Miss Trask to the Vice-Consul in the spring." Thus in 1885 Dr. Sigourney Trask became the wife of Mr. John P. Cowles, Jr., the son of Dr. and Mrs. Cowles of Ipswich, Massachusetts, who were prominent in educational work. Mr. Cowles remained in the American Consular service in China for a time, and they then returned to the United States. After Mr. Cowles's death Dr. Cowles resumed her practice in this country until her two children were educated.

The records seem to glow with enthusiasm when they refer to the young missionary who was next commissioned for India. "In her beautiful youth" Anna Julia Lore offered herself to the Woman's Foreign Missionary Society for the field and was eagerly accepted, not only for her own sake, but also for the sake of her honored and beloved parents, the Rev. Dr. and Mrs. Dallas D. Lore. Miss Lore was born in Buenos Aires during the missionary service of Dr. Lore. At the period of the founding of the Woman's Foreign Missionary Society Dr. Lore was the able editor of the *Northern Christian Advocate*. The home in Auburn, N. Y., was the haven of Mrs. William Butler on her itineraries in that fruitful

region in 1869. Mrs. Butler was often accompanied by Mrs. Lore and her daughter in visiting the churches and no more charming trio can be imagined. It is not surprising that "auxiliaries" sprang into life as by magic.

In her twenty-first year Miss Lore joyously made the resolve to go to the foreign field and the next four years were given to preparation at the Medical School of the University of Michigan and in hospital work in Boston. In 1874 she received her commission to go to Moradabad, India.

In the summer of 1874 at Round Lake, N. Y., the International Camp Meeting Association held a very remarkable session of great spiritual intensity. "It was a glorious meeting," Mrs. Mary Sparkes Wheeler tells us, "The presence of God was manifest in a wonderful manner." The testimony of the missionaries about to sail for the far lands quickened the fervor to a white heat. "One of the bishops of our Church said that he thought that the Church of Christ had never before received such a baptism of the Holy Ghost since the days of Pentecost."

During the days following Julia seemed to be "the observed of all observers." Noticing her youth and beauty, her intellectual and personal charms, it was no wonder that the lovers of Jesus were interested and that they were ready to turn from others who were filling positions in the Church with ability and talent, to render honor to her who, laying on the altar of sacrifice whatever of genius or acquirement or loveliness she possessed, was going forth cheerfully on her errand of love to the heathen.

Miss Lore herself once gave this reminiscence of that occasion:

When we were at that wonderful Round Lake meeting, as I was strolling by myself in the deep woods, a woman came to the door of a little tent and beckoned to me and said, "Say,

are you the one who is going as a missionary, and why? You haven't a wry neck or a crooked nose!" This isn't very good as history, but it shows the attitude of many people, which perhaps is not even now quite extinct.

Yet in these days there is more and more a recognition of the ancient law of offerings: "If there be any blemish therein, thou shalt not sacrifice it unto the Lord thy God." It was not only a limited measure of consecration in the service of "the Lamb without blemish and without spot" which occasioned the attitude of the woman in the little tent and her ilk, but also a lack of appreciation of the intellectual and spiritual quality of the non-Christian peoples, to whom the missionaries are "ambassadors for Christ." With the banishing of the word "heathen" from our vocabulary many a false impression has gone into oblivion. Yet, alas! there are still people living "in a little tent."

On October twentieth, 1874, Miss Lore sailed from New York with a company of missionaries; in the following March her dispensary was opened in the city of Moradabad and by the first of July four hundred patients had been treated at this building besides the visits to the houses and villages of the people, among them many of the best families of the city. Miss Lore's letters and her contributions to the *Heathen Woman's Friend* were eagerly welcomed. A vivid description of a visit to the zenana of a prominent Brahmin family at Christmas in 1875 closes with these words:

My object in writing this sketch has not been merely to excite your curiosity, else I could easily have described brilliant costumes, flashing eyes, tinkling ornaments for the feet, gems for noses, mirrors for thumbs, rings on each one of the ten fingers and ten toes, curious remarks made in an undertone quickened with interest. All this and more it would not have been difficult

to describe. But, tell me, have I judged aright? Is it not better to know of the deeper things? We are here to educate the women—not merely to teach them to read, although that wonderfully enlarges their lives, but to draw them out, to lead them forth out of their dark homes into the sunlight of Christ's conscious love, into the green pastures of His tender care.

At another Christmas, at the Bareilly Orphanage, Miss Lore writes of the little girls in their brilliant, new chuddars, and the older girls in white:

I have never seen a company of girls anywhere who looked one whit prettier or brighter. As I sat looking into those bright faces, my heart filled up until I, a doctor woman, had an ache in my throat and tears behind my glasses, just for love of them. My eyes rested on a "Silent Comforter" and they read, "Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life." My heart has been enlarged since reaching India. I have loved people always, ever so many, but now it seems as if *I truly love souls.*

At the Quarterly Meeting of the New York Branch on September twenty-first, 1876, as the Minutes tell us, "The announcement of the marriage of Miss Julia Lore to Rev. Mr. McGrew of Moradabad was made." Mrs. McGrew for seven years continued her medical work in India. Mrs. Wheeler gives this instance of her self-sacrificing devotion:

During the time when cholera was raging so fearfully in Bareilly and many of the girls fell victims to the terrible scourge, Mrs. McGrew was untiring in her efforts to relieve the sufferers. Leaving her own precious babe at the house of a government official—a friend of hers—she went to the Orphanage and stayed night and day, looking after and nursing the patients with the tenderest care. Forgetting her own ease and comfort, constantly exposed to the contagion of the disease, she toiled on, not fearing the "pestilence that walketh in darkness nor the destruction that wasteth at noon-day," trusting in the promise,

"There shall no evil befall thee, nor shall any plague come nigh thy dwelling."

After the return of Dr. and Mrs. McGrew to America in 1883, Mrs. McGrew was of invaluable service and inspiration in the gatherings of the New York Branch for fourteen years, while her residence was within its territory.

It was inevitable that the presence of Mrs. William Butler in Mexico and her appealing letters, often read at the meetings of the Branch, should soon draw the interest of its members to that country. It was in 1874 that the first New York Branch missionary to Mexico, Mary Hastings, with Susan M. Warner of the Cincinnati Branch, went across the border.

At four years of age reading the newspaper to a neighbor, her "first missionary work"; at six finding peace through her Saviour; the valedictorian of her class at Wilbraham Academy in 1858; for two years teacher at Lawrence University, Appleton, Wisconsin, where among the Indian boys and girls who attended the school from time to time she found missionary work to do; teacher in a Nova Scotia school which was visited by a wonderful revival; missionary to the freedmen at Memphis—what a record of zeal and good works for the first forty years of Miss Hastings's devoted life! And to this she added twenty-five brave years in Mexico. What wonder that on the occasion of her death, on August fifteenth, 1898, the general Missionary Report speaks of her as "our indefatigable sister" and laments her passing!

In the old monastery of San Francisco, in Mexico City, on the site of the splendid palace of Montezuma, a property purchased by Dr. Butler for the general Mis-

sionary Society, a suite of rooms was set apart for the work of the Woman's Foreign Missionary Society, and here Miss Hastings had twenty-six orphans and a school under her care for her first undertaking. In 1875 she exchanged work with Miss Warner and went to Pachuca, where her school for girls enrolled four hundred and eighty pupils in the year in which she was called from earthly labors to receive the Master's word, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Her own words best express her spirit in her task,

> The Lord knows I have sown His truth with many tears; but when I hear my precious pupils confessing Jesus, giving thanks for the blessings that have come to them through the Gospel of Christ, praying for the salvation of their people, and asking that strength may still be given me to lead them heavenward, I know that our labor in the Lord has not been in vain. Some of the seed may perish by the wayside, but some shall bring forth fruit a hundredfold unto eternal life.

Another missionary of the pioneer period should find a place here, although her connection with the New York Branch did not begin until after her first furlough. It was in October of 1872 that Lucy H. Hoag sailed with Gertrude Howe for China under the Northwestern Branch.

Miss Hoag was born in Milan, Michigan, in December, 1844, and her birth cost her mother's life. Before the death of her father, which occurred when she was only six years of age, her brother, the Rev. George W. Hoag, had taken the baby sister to his own home, where she received most careful nurture during her childhood and youth. It was a home in which God was the center of thought and the child grew to womanhood encircled by the best influences. Another brother was one of the noble

army who laid down their lives for their country, perishing in the Andersonville prison.

While Miss Hoag was a senior in Albion College, the call of the Conference Secretary of the Woman's Foreign Missionary Society reached her. She was graduated with honor and spent some time in teaching. She said of this period, "I lost much of Christian joy by maintaining a controversy with my conscience and God's will on the question of missionary consecration." Happiness returned, when she resolved to give herself to teaching in heathen lands, and in her thirty-seven years of foreign service she never regretted her choice.

Seven years were given to the founding and maintenance of the boarding school at Kiukiang. Miss Howe and Miss Hoag were successful from the first in winning pupils and the interest of the Chinese women about them in the school. Miss Howe wrote that the women came to see the school in crowds. "Within the last few weeks we have been compelled to lock the gate and refuse admittance. The women are from all classes of the people, the larger number rude and boisterous, but some are ladies, attended by their servants." To be sure, the two little girls who came for the first day "ran away before night, but raised a fair-sized din all the forenoon," but "the appreciation of rice" soon secured more permanent pupils and in ten years Miss Howe was obliged to turn away applicants for admission.

Miss Hoag returned to the United States in 1880 in order to study medicine at the University of Michigan, completing her course with honor. When she returned to China in January of 1884, she went under the auspices of the New York Branch, to establish medical work at Chinkiang. Here except for furloughs the rest of her useful life was spent. "As the years went on, Dr.

Hoag became widely known and greatly honored by the Chinese, who in many graceful ways showed their love. She adopted a Chinese child, who as Mrs. Chen became a useful Christian worker. Dr. Hoag built a little cottage in Kuling where she might retreat to rest." Those who knew her best speak of her "unselfishness, persistence, patience, and equanimity of disposition, and of her wealth of affection." More at home in China than in her native land, she wished to die in the land of her love and labors and after thirty-seven years of devotion she breathed her last in her beloved Chinkiang Hospital, on the twenty-seventh of September, 1909.

The first New York Branch missionary to Japan was of New England Presbyterian ancestry. Olive Whiting's parents early settled in Steuben County, New York, and here the little girl and her sister and five brothers grew up. She says: "My early life was spent in such an ordinary way that, though I may search never so untiringly over the green hills and through the valleys and forests and by the dear, old streams of my Jasper home, I could find nothing that I might not share in common with all the other farmers' girls, my playmates." Of her religious life she adds: "There was never any sudden and wonderful change. It was rather a growth thereunto. Not always constant and steady and sure, as it should and would have been, had He who nourishes our religious life been left uninterrupted in His gracious ministry. But I do know that Christ is my Saviour and that He answers my prayers."

Miss Whiting taught both before and after her graduation from Genesee Wesleyan Seminary in 1872, and in 1876 was appointed to the school of the Woman's Foreign Missionary Society, founded by Miss Dora Schoonmaker, the Society's first missionary in Japan, in Tsukiji,

Tokyo, two years before. Miss Whiting on her arrival in Japan was described by Miss Spencer, as "tall and fair, with hazel eyes, and an abundance of wavy golden hair." Miss Schoonmaker wrote:

> Miss Whiting is here. Yes, she is here, and she is all I could desire in the way of a true, congenial companion, friend, and helper. I cannot thank God enough for His great goodness to me in this respect. We are admirably adapted to each other in tastes and habits and are taking real comfort in working together. Doubtless you will have heard, ere receiving this, of the terrible storm which came in as a part of her experience in coming hither. She came very near finding a watery grave. It is fearful to hear her accounts of the horrors of that one night, when it seemed as if every hour might be her last. The sea, beating into her stateroom, swept away her waterproof cloak, her Bible, and many other prized possessions. She lost about a hundred dollars' worth of clothing, but was so thankful to escape with her life that she has never uttered a word of complaint, but endures the loss very cheerfully.

The school at Tsukiji grew and prospered in spite of hampering quarters, the opposition of temple priests, and a devastating fire. When in November, 1874, with the help of Mr. Sen Tsuda, it was opened, there were only three schools for girls in all Japan. Later removed to Aoyama, it became the Aoyama Jo Gakuin. Now, with a history of more than fifty years, with new buildings and new plans since the earthquake of 1923, and with more than a thousand pupils, this splendid school is entering upon a larger chapter in its noble career.

Here again romance stepped in and changed the name of the young missionary, but not her missionary zeal; Miss Whiting in 1882 became the wife of the Rev. Charles Bishop, who had been sent out by the general Society in 1879, one of the most faithful and efficient members of the Japan mission. Together they served the

cause of Christianity in this brilliant country until Mrs. Bishop's death in November, 1914.

At the Memorial Service of the Society, a tender and significant part of the General Executive Committee meeting of 1915, the name of Olive Whiting Bishop received heartfelt tribute. "The service closed with the benediction of the Society, Mrs. Dora Schoonmaker Soper, who went to Tokyo, Japan, forty-one years ago, joining with Mrs. Patten in leading the recitation." What fragrant memories must have filled the heart of Mrs. Soper, as she recalled the coming of Olive Whiting to be her comrade in service nearly forty years before!

In these pioneer years the other Branches also were sending their representatives to the field and in 1877 the Society counted twenty-three missionaries, five of them physicians, in seven lands across the seas.

As one reviews the story of this period, it is easy to fancy the dismay of the Branches over the havoc which matrimony or the climate wrought in their missionary ranks. The long time of preparation, the careful, prayerful decisions, the outfit and farewells, the months of travel, the toil over the foreign tongue—and then one year—two years—five years of service, and the relation with the Society is severed! Doubtless some of the "hindrances and discouragements"—a phrase which occurs quite regularly in the second paragraph of Mrs. Skidmore's annual reports—came from this mutability of human events. An amusing air of forced resignation pervades this comment of Mrs. Mary Sparkes Wheeler over one instance of marriage on the field:

> John saw one casting out devils in Christ's name, and because he was not following the other disciples John forbade him; but Christ said, "Forbid him not: for he that is not against us is on our part." So we rejoice in the success of all mission-

aries sent out by us, whether they remain with our Society or not, if Christ is preached, the heathen elevated, souls saved, and the millennial glory hastened; for thus the object of the Gospel of Christ is accomplished.

However, a very large measure of the service of the Society's former missionaries has still been given to the schools and hospitals under its care. In *Our Work for the World*, Mrs. William Fraser McDowell in 1913 pays this deserved tribute to the Society's allies:

No account of the work of the Woman's Foreign Missionary Society would be complete without reference to the self-sacrificing and efficient labors of the wives of the missionaries of our Board of Foreign Missions. A few of them give their whole time, and most of them give some time, to such work for and with women as is indicated by the conditions about them. Some of them have charge of training schools and nurseries. A few work in our schools and very many among them have oversight of Bible women and evangelistic work. They are ready to help where the need is greatest, and they are always regarded as a part of the missionary force. One cannot see the workers on the field without being deeply impressed with the unity of their labors. They are sent out by two societies, but they labor together in that deep consciousness that they are in reality sent by one Church.

It is sometimes said with perhaps a grain of truth that the young missionaries of the present day are going to the field in a spirit of adventure rather than with the deep conviction and consecration of the pioneers. With the ease of modern travel, the fascination of novel sights and experiences, no longer beset with the perils and hardships of the earlier years, and with the thrill of a social crusade for the nations of the East, as they are coming into newness of life, the missionary service has indeed fresh phases of appeal. But year after year in the sacred hour of the Commission Service of the Woman's

Foreign Missionary Society, as each of the young candidates gives in brief but joyous words her reason for choosing foreign missions as her life-work, the supreme motive shines forth. "Because Jesus Christ is so much to me, I long to make others know Him"—this underlies all the glad testimonies. The personal friendship of the Master fills the heart and must find expression in winning others to Him—the Saviour of the world. Thus, now as in the days of our pioneers, theirs is the Divine Commission,

"Christ, the Son of God, hath sent me
Through the midnight lands.
Mine the mighty ordination
Of the piercèd Hands."

As we look over the field of our Branch we exclaim, How has the harvest grown! How have the love and zeal for the work deepened in the hearts where they were first awakened and spread from heart to heart and from church to church until the Woman's Foreign Missionary Society goes forth conquering and to conquer. The discouragements of its first months are forgotten. Its agents are welcomed; the ministers encourage it; the Bishops commend it; the Secretaries of the Parent Board endorse it; the missionaries abroad send back congratulations to it; and the women of the Church embrace it as their opportunity to work for Christ wherever presented.

MRS. GEORGE LANSING TAYLOR, in the *Second Annual Report of the New York Branch.*

CHAPTER IV

THE EARLIEST AUXILIARY SOCIETIES OF THE NEW YORK BRANCH

"There seems to be almost a charm in this Society to awaken the sympathies of our sex." Miss Annesley, 1869.

"If you have no auxiliary society, get one up—or pray one down!" Mrs. Jennie Fowler Willing, 1871.

It is a high honor for the women of Brooklyn, East District, that their first impulse to organize a society for foreign missionary work antedated the organization in Boston by more than two months. It was on the closing afternoon of 1868 that the desire for this service which they had been cherishing, stimulated doubtless by the successful beginnings of the Woman's Union Missionary Society, founded by the lovely and devoted Mrs. Thomas C. Doremus in 1861, found expression. Here again we discover the gentle and effective influence of Mrs. Parker, whose journeyings in this country on her strenuous furlough seem to leave a trail of light and blessing for the missionary endeavor. In the *Heathen Woman's Friend*, September, 1869, the following account of the Brooklyn Auxiliary Society is given by Miss Annesley, its Corresponding Secretary:

We had, in view of what a Female Society was doing in New York and various parts of the country, thought that the women of the M. E. Church should be astir in this work also, and, to present it tangibly before us, our dear friend, Sister Parker of the India Mission, while spending a few days with us, addressed a small meeting of ladies the closing afternoon of the year (1868).

Owing to the peculiar season, many were not able to attend, but the sympathy with her in the great work of the renovation of the heathen women was deep and earnest, and we think more enlightened prayer ascended the following week at our morning prayer meetings than ever before from the same hearts for our heathen sisters. We then thought of forming a society immediately, but various causes in each of the churches hindered us until May, when Mrs. Parker and Mrs. Butler, according to previous appointment, met the ladies of five of our churches.

Mrs. Harris, a Vice-President of the parent Society, was elected our President. The other officers were chosen from nearly all the churches represented. Mrs. Butler, in a faithful, feeling way, portrayed the deep degradation of the heathen women of India, and Mrs. Parker related cases showing how the Gospel labor of females brings forth its abundant fruit in their once dark minds. At this meeting we received yearly subscriptions, and, we think, five life memberships—also subscriptions for the paper—*Heathen Woman's Friend.* At the next meeting, a week from that day, our President read a modified Constitution from the one adopted by the Boston Society and it was adopted. Memberships were increased and one lady said she had never felt the like interest in any other cause.

In that faithful, little volume, *The First Annual Report of the New York Branch of the Woman's Foreign Missionary Society,* covering the period from June tenth, 1869, to March tenth, 1871, the record of "Brooklyn, E. D.—the first auxiliary of the New York Branch, having been organized June 10, 1869, comprising three, and later four churches," credits this valiant society with seventeen life members, nearly one hundred and fifty members, one hundred and thirty-four subscribers to *The Friend,* and over five hundred dollars. Its President, Mrs. W. L. Harris, was the wife of one of the Corresponding Secretaries of the general Missionary Society and she was one of the Vice-Presidents of the Woman's Foreign Missionary Society, which Miss

Annesley calls "the parent Society." Evidently the women of Brooklyn, in spite of their early aspirations, were at once loyal to the Boston group. Another influential member was Mrs. George Lansing Taylor, the efficient Assistant Corresponding Secretary of the Branch. Miss Annesley writes of this pioneer Brooklyn auxiliary:

> There seems to be almost a charm in this Society to awaken the sympathies of our sex. The speeches, too, of the returned missionaries, delivered in our midst at the late Anniversary of the Parent Board, have aroused an intense interest in all missionary work. The most effectual method we have found of advancing the cause is the circulation of the *Heathen Woman's Friend.* The monthly reading of this excellent missionary paper gives a permanency to the work speeches could never effect; for it is a repetition of that which we have listened to with thrilling interest.

The presence of Mrs. William Butler in Passaic, New Jersey, made an early organization there inevitable and its life began on August twelfth, 1869, with six life members, thirty members, and twenty-two subscribers to *The Friend.* In the list of members it is interesting to note "Miss J. Butler, Miss C. Butler," and to recognize in them Mrs. Butler's young daughters, now Mrs. W. H. Thurber and Miss Clementina Butler, whose fine work for the Society within the New England Branch for many years is familiar to us. Mrs. John M. Howe was the first President of the Passaic auxiliary, her sister, Miss Jenkins, its first Secretary, and Dr. Howe himself is enrolled among the members.

Mrs. Butler writes: "The ladies of the Woman's Foreign Missionary Society in Passaic have shown that, while they deeply sympathize with the perishing millions of heathen women in India and have put forth noble efforts to raise money to send Christian lady mission-

aries to them, they have not neglected the regular missionary interest of the Parent Board. The annual collection for that this year was larger than usual and the Sabbath School collection for the same fund was doubled." Evidently, the mothers of the congregation, with fresh enthusiasm for the best of causes, saw to it that their boys and girls did not trudge off to Sabbath School without their missionary pennies.

The third place of honor seems to belong to the society in "old Bedford Street," organized September twenty-third, 1869. Two life members, seventy-one members, and twenty-five subscribers to *The Friend* were soon gathered, and more than five hundred dollars.

Its first Secretary, Mrs. Mary Knox Robinson, whose prayers and labors are held in grateful remembrance in the Branch, wrote in 1870:

> This church, which in the commencement of the mission to Africa manifested a zeal for mission work in helping to send out Mrs. Wilkins, the heroic missionary, to the sable daughters of Eve on that continent, has shown that its great heart is still fixed with love for souls and for the salvation of women in still more distant heathen lands.
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> The general meeting given by the ladies of this church to Miss Swain and Miss Thoburn, the first missionaries sent out by the Woman's Foreign Missionary Society of the M. E. Church, was an evidence not only of deep interest in these devoted ladies, who, trusting only in the promise of the Master, were about to start alone on a journey to the lands of the East, that they might there point the women of India to the Lamb of God that taketh away the sins of the world; but will long be remembered in New York city as a season when the responsibility that rests on Christian women was felt by many followers of the Lord Jesus. In this and other ways the ladies of Bedford St. Church are trying to fulfill the Saviour's command: "Go (and *send*) ye into all the world and preach the Gospel to every creature."

In September, 1869, also the churches of Brooklyn, West District, united in a Woman's Foreign Missionary group, which soon numbered over two hundred members and one hundred and fifty subscribers to *The Friend*. This organization had the distinction of having an Honorary Manager, "Mrs. Rev. W. S. Studley, made such by the payment of one hundred dollars by the Washington Avenue M. E. Church." Mrs. Butler reports of this group:

> This Society has nobly resolved to maintain the woman's and girls' school in Panahpore (city of refuge) in the Shahjehanpore district of the India missions, where a number of Christian families have been located; and where it is hoped these dark and destitute ones may under God's blessing and missionary teaching become a Christian community, shining in the midst of the surrounding gloom of heathenism like lights in a dark place.

Thus early did "special work" emerge in the methods of the Society. The history of this Christian colony is full of interest, but "that is another story."

October, 1869, witnessed the development of the auxiliary society at Sing Sing, now Ossining, whose President was Mrs. Charles Carter North, who was the First Vice-President of the New York Branch. Mrs. Henry B. Curtis was the Recording Secretary. It is pleasant to think of these daughters of Mrs. Mary W. Mason, the First Directress of the Female Missionary Society of New York, whose life of eminent usefulness had closed in the preceding year, thus carrying forward into the new Society the service so dear to their mother's heart. Among the members of the Sing Sing auxiliary society was also Miss Sarah Sickles, who was the devoted attendant of Mrs. Mason for forty-seven years and who often must have seen her start out for the meetings of

the Female Missionary Society with her little reticule, or aided Mrs. Mason in providing hospitality for returning missionaries—not only the beloved Mrs. Wilkins and others from Africa, but also Between-the-Logs and other Indian converts of John Stewart, who accompanied the Rev. J. B. Finley on his visit to New York.

Miss Emma Baker contributed forty dollars annually to the Sing Sing Society for the support of an orphan in the Bareilly Orphanage and the Society gave the same amount for an orphan to bear the name of one of their most loyal members, Mrs. Noah Barnes. The Secretary reports in 1870: "Since our annual meeting in October the ladies seem more awake to this important subject—woman's missionary work—and we earnestly hope to do better this coming year. We have been introducing the subject at our sociables with good results."

Interest in woman's work for foreign missions in Troy, New York, had long antedated the Society of 1869. In 1828 the residence of Mrs. Mary W. Mason, the First Directress of the Female Missionary Society of New York, was changed to Troy. In her diary for January first, 1829, we read: "In the afternoon we met to form a Female Branch Missionary Society. The meeting was addressed by Brother Merwin. After adopting the constitution, the sisters were pleased to give me the office of directress. Lord, help me to be humble and faithful in it!"

It is of special interest to note that in 1830 the first Juvenile Missionary Society, auxiliary to the "parent Missionary Society," was organized in Troy. Thus early were the channels of missionary endeavor formed in the Church.

As we should expect, Troy was among the first to take its place in the list of auxiliary societies of the Woman's

Foreign Missionary Society, being organized on November ninth, 1869. Its record in 1870 is eighty members and one hundred and fifty subscribers to the *Heathen Woman's Friend* with $167.00 in its treasury. Mrs. Joseph Hillman, its treasurer, was undoubtedly the "moving spirit" in the new endeavor. *The First Annual Report* states:

In Troy the work of this auxiliary has devolved on two or three ladies who, having labored faithfully during the year, are now encouraged to look for greater interest and more sympathy in this work of Christian women for heathen women who are perishing by thousands every day, many of them yearning for the light which it is our duty to send to them.

These excellent examples were soon followed by the women of Albany, who organized an auxiliary society on November sixteenth, 1869, the eventful year. In December, 1870, they report:

In looking over the record of the past year—our first of missionary work for heathen women—we cannot fail to see that the hand of God has guided us and the blessing of the Highest has been upon our humble efforts.

Since the organization of the Woman's Foreign Missionary Society in the M. E. Church, three ladies have been sent by it as missionaries to India. One of these, Miss Fannie Sparkes of Binghamton, will labor as the representative of the Methodist ladies of Albany, as we have pledged ourselves to sustain her. For this purpose we pray and labor. It seems only fitting that the first missionary sent by the New York Branch should be supported by the Capital of the Empire State. In addition to this, the children of one of the Sabbath Schools have engaged to contribute $30 per annum to maintain a girl in the Orphanage in Bareilly. It is their hope that this child may live to become a Bible woman and teacher among her dark and ignorant heathen countrywomen. A Children's Fair has been held lately and over $300 raised by these young laborers in the vineyard, whose hearts feel for the wretchedness and perishing condition of the millions of heathen girls in India. We realize that there is an

increase of zeal and sympathy in this work and are encouraged for the future, hoping with the Divine blessing to do much more in this way for the glory of Christ and the education of heathen women.

The society, thus auspiciously begun with over two hundred members from the churches of Albany, has in its later history abundantly realized the hope of its first year.

In the early weeks of 1870 several churches in New York welcomed the organization of societies. Already in 1869 the treasurer's report records the practical evidence of their interest. In January "an auxiliary society was organized in the Forty-third Street Church. Mrs. Dr. Butler was present and addressed the ladies on the sad and degraded condition of the women of India and a deep and earnest sympathy was awakened." On the twenty-second of February an organization in the Thirtieth Street Church was effected and made a valiant beginning. Duane Church, Washington Square Church, Central Church, Harlem (later St. James), and others had a stirring of genuine interest in the new endeavor.

In May and June, 1870—a memorable time in the New York Branch—a galaxy of brilliant stars appeared above its horizon. The *Heathen Woman's Friend* in its August issue announced "Cheering Progress in New York"! Let *The Friend* tell the story:

The Corresponding Secretary of our New York Branch, Mrs. Dr. Butler, has just returned from an official tour in Western New York where she has not only organized a whole constellation of new auxiliaries, but also brought about what may be called "a missionary awakening" among the ladies of that section. Passing from town to town, addressing at almost every stopping-place some pre-appointed gathering, she has communicated her observations of the degraded and wretched condition of the women of India to hundreds, if not thousands, of

our New York sisters. It is not surprising that with her words many have drunk in her spirit and caught her inspiration. Reports from the auxiliaries formed make frequent mention of the interest which her addresses everywhere created. Mrs. Dr. Latimer, writing of the last meeting of the auxiliary formed at Penn Yan, of which she is the Corresponding Secretary, says: "Many were the remarks of the ladies to the effect that since the visit of Mrs. Butler their views were enlarged and their vision clear as to missionary duty." This is only a specimen testimony. We hope our sister has much such work before her. She has a peculiar Providential fitness for it. Thousands of Methodist women would be attracted to a missionary meeting to see and hear the wife of the founder of our Indian Mission who could not be drawn by any lady less prominently and personally identified with our missionary work. May the harvest—or shall we not rather say the sowing?—in Western New York be only the beginning of yet larger and more frequent ones."

Mrs. Butler herself writes us as follows:

"You ask me for a report of the visit I have made to some of our churches in Western New York. A few minutes after reading your request my eye caught the following paragraph:

"'We visited the Taj Mahal, the most beautiful monument to love and beauty the world has ever seen. The tomb is of white marble inlaid with flowers formed of precious stones. The following is a short list of the materials used; yellow marble from the Nerbudda, black marble from Charkah, crystal from China, jasper from the Punjab, cornelian from Bagdad, turquoises from Thibet, agate from Yernan, lapis lazuli from Ceylon, coral from Arabia, garnets from Bundelcund, diamonds from Punnah, rockspar from the Nerbudda, loadstone from Gwalion, onyx from Persia, chalcedony from Villiat, amethyst from Persia, sapphires from Lunka, and many others. The variety and quantity of the stones used may be imagined from the above list and from the fact that in a single flower not larger than a silver dollar as many as twenty-three different stones may be counted.'

"See the coincidence; the ladies of the Methodist churches in Auburn, Geneva, Penn Yan, Canandaigua, Phelps, Ithaca, Rochester, Syracuse, Weedsport, Lima, Newark, Cazenovia, First Church, Utica, South St. Church, Utica, Binghamton, Oswego,

Waverly (seventeen places named in this list, seventeen in the preceding paragraph) have organized Societies auxiliary to the New York Branch of the Woman's Foreign Missionary Society of the M. E. Church—not to send precious stones to ornament a dead woman's tomb, but to send living messengers to heathen women, to tell them where salvation is to be found. Seventeen countries supplied jewels for one of the flowers that ornament the Taj; seventeen societies of Christian ladies have sprung up to aid in securing the jewels of heathen women's souls to deck the crown of the King of kings and Lord of lords, the living Redeemer! Amen!"

It is a true word of John Ruskin: "The path of a good woman is indeed strewn with flowers, but they rise behind her steps, not before them. 'Her feet have touched the meadows, and left the daisies rosy.'" It is a delight to dwell upon the story of this early "itinerary," on which Mrs. Butler was often accompanied by Mrs. Dallas D. Lore. Dr. Lore had returned with his family from Buenos Aires several years before and he was at this time the editor of the *Northern Christian Advocate* and resided in Auburn. Where in all the Church's "legend of good women" could two be found more womanly, more gifted, more wise and witty, more consecrated to the Master and to this blessed task in His name than Mrs. Butler and Mrs. Lore! Each possessed in a special way the gift of charm. What a blessing and a revelation to many a group of women their visits must have been!

Mrs. George H. McGrew, Mrs. Lore's daughter, has recently said of this period:

Mrs. Butler took me all about in a long visitation of the little places which Mother had planned for her, and how she did fascinate the families in which she stayed! I fancy she did as valuable work there as in the public meetings. What a large part of my real education it has been to know the begin-

ners of the Woman's Foreign Missionary Society. Mother in her gentle, brave way doing what she had never done before and doing it calmly, sure it was right—Mrs. Skidmore, Mrs. Alderman, and the incomparable Mrs. Warren—and how it brought out the utterly unrevealed possibilities of so many quiet women in country churches—and how *one* was the spirit! Oh! wasn't it a blessed chance to begin one's life in such a group? And are we to enjoy them and many more in Paradise?

From another daughter comes a delightful story of this experience. Miss Clementina Butler has told us that one day when Mrs. Butler and Mrs. Lore were on this journey among the churches, Mrs. Butler, who always dressed with becoming simplicity and good taste, was wearing a bit of ribbon at her throat, and for this "frivolity" she was quite severely reprimanded by one of the good sisters. One can but smile at a rigid piety which would "strain at" an innocent bit of ribbon and forget that its wearer had given her whole life in supreme self-sacrifice, often in conditions of direst peril, to bring to needy souls the good news of salvation. Even in such labors as these home itineraries there was no lack of self-denial—weary hours of travel, feather-beds in summer, icy rooms in winter, tiresome "entertainment," the chill of indifference and of opposition. In a merry, personal letter, written from an itinerary at a later period in southern New Jersey, Mrs. Lore, then the Corresponding Secretary of New Jersey Conference, said: "I came from Vineland yesterday and on the way took six railroad trains, three hacks, and two street cars, besides a family carriage—a varied experience, but a successful day's work, arranging for Miss Cushman in Camden, Burlington, Bordentown, and Pemberton." There was also the absence from home for the work's sake, and the surrender of leisure, that precious possession, which is by

no means the least of the gifts constantly made throughout the years by devoted women to the Woman's Foreign Missionary Society.

In quick succession the societies sprang into life and service under Mrs. Butler's magnetic influence. Was there ever such a blossoming time as in that spring of 1870! May sixteenth, Geneva; May eighteenth, Penn Yan; May twentieth, Canandaigua; May twenty-first, Phelps; May twenty-third, Auburn, May twenty-fifth, Ithaca; May twenty-seventh, Syracuse; May twenty-ninth, Weedsport; May thirty-first, Rochester; June first, Lima; June third, Newark, N. Y.; June fifth, Cazenovia; June seventh, Utica, and June ninth, Binghamton, with several smaller places made ready for service and a delightful visit to Clifton Springs! Of the latter Mrs. Butler tells the *Heathen Woman's Friend:*

> We were cordially welcomed to this beautiful home by Dr. Foster, its estimable and gentlemanly proprietor, and allowed to address the inmates on the subject of Woman's Missionary Work among Heathen Women! The interest manifested in the prosperity of the Society was delightful and encouraging. Fervent prayers were offered by many Christian hearts there that the same Saviour who so often makes that residence a "Bethesda" to the souls and bodies of those who resort to it may cause the River of Life in its healing streams to enter many a Hindu woman's heart and home.

In many of these new auxiliary societies in western New York the seed of missionary interest had been sown long before. To Auburn Mrs. Lore had brought from her own experiences in South America a sure missionary stimulus and the society, organized on May twenty-third, 1870, chose her for its first President. Among its first members are two names dear to the New York Branch —"Miss J. Lore, Miss Bessie Lore," for Miss Julia Lore

gave beautiful service as a medical missionary of the New York Branch from 1874 to 1876, when she was married to the Rev. Dr. George H. McGrew, and in "Miss Bessie Lore" we recognize Mrs. Ernest Dressel North, who has long with devotion and ability held closest official relation to the Branch, in recent years being one of its Vice-Presidents, and presided for many years over the very efficient and successful society at Summit, New Jersey—worthy daughters these of a noble mother, whose name is ever held in the tender affection of the Branch.

The auxiliary at Ithaca, formed on May twenty-fifth, 1870, was soon enterprising enough to hold a public meeting, "addressed by Brother and Sister Judd, on furlough from India." Thus its secretary reports in December, 1870:

> There was a large and attentive audience, who with much apparent interest questioned Brother Judd in reference to many things connected with life in India, thereby bringing out many pleasing items. Brother Judd pronounced it one of the most interesting meetings he had ever attended. We have hitherto adopted no plan for raising money except by securing members, but propose to add some other means to enlist our young people in this work. I have never known a season when the general missionary interest was so great amongst the community as now and we trace much of it to the work of the Woman's Foreign Missionary Society.

Concerning the society at Weedsport, organized on May twenty-ninth, 1870, Mrs. Butler writes to the *Heathen Woman's Friend:*

> The ladies of the M. E. Church at Weedsport have taken a deep interest in Missionary work in India, since some years ago they had one of their number, Mrs. Messmore, go from them to labor for the salvation of Hindu women. They were, therefore, ready to give a most cordial welcome to the Corresponding

Secretary, and when she informed them of the purpose and aims of the Woman's Foreign Missionary Society, they were earnest to organize an auxiliary to the New York Branch.

The missionary interest of the women of Weedsport, as we have seen in earlier pages, began to express itself in 1832. One of the pioneers of that time became President of the new auxiliary society in 1870—the valiant Mrs. S. B. Fox. Inevitably this auxiliary at once became large and efficient.

Its officers have visited many of the churches in the vicinity and in them, as well as at many of the camp meetings, they with one of the mothers in Israel at their head—(Was this Mrs. S. B. Fox? We are sure of it!) have earnestly called on the women who love Christ to show their devotion by sending the message of the Gospel to those who in the darkened homes of India sit hopeless and helpless. They have been successful in holding tea meetings and other social gatherings, where some of our eminent pastors have testified to the public generally that this Woman's Missionary Society aims at a noble work for Christ.

On the twenty-seventh of May, 1870, the auxiliary society at Syracuse came into being. Of its activities the Corresponding Secretary was soon able to report:

We have a very efficient corps of workers in our society, ladies whose hearts are touched and who will do good service in this missionary work. Our managers have adopted the plan of districting the city and thus systematizing their efforts. The missionary zeal is being greatly increased. We have more deep and earnest prayer for those in foreign lands and hear more from the pulpit on this glorious topic—the conversion of the world for Christ.

The thriving auxiliary society at Rochester, dating from May thirty-first, 1870, was soon undertaking the support of a girl in the orphanage at Bareilly, "to become a physician and to be named Ann J. Rochester." Of this

society Mrs. F. G. Hibbard was the able President. Among its first aims was to "extend the cause by forming new auxiliaries in adjacent towns."

Writing of the society at Lima, formed on June first, 1870, Mrs. Butler said:

Years since, these noble institutions in Lima (Genesee College and Female Seminary) sent their sons and daughters to various mission fields to proclaim the salvation of God; and the same spirit still exists. God is touching many hearts here with missionary fire. May it never die out, but rather burn effectively till the full blaze of the glory that is to be revealed covers the whole earth, and the Saviour, who is loved and honored in Lima, shall be loved and honored in every tribe and nation!

In December, 1870, the secretary at Lima writes:

We are in the midst of a very gracious outpouring of the Holy Spirit and so overwhelming has been the interest in it that we have been unable lately to hold our usual meetings, but we know that all this will further the work and add to the Lord's Treasury both prayers and money.

Cazenovia, too, had its sacred associations with the missionary cause. Mrs. Butler recalls that

it has sent our sainted missionary ladies, Mrs. Pierce and Mrs. Downey (afterwards Mrs. J. M. Thoburn), to far-off India, to be a blessing to its sons and daughters—women whose records can never be fully written here, but whose works will follow them as one generation of Hindu women after another shall be brought to enjoy the salvation of which they were partakers.

The secretary of the Cazenovia society, formed on June fifth, 1870, writes:

I will mention one touching incident that occurred here at the time we organized. A mother was about to subscribe a dollar, when she discovered her little daughter weeping. On inquiring the cause, she expressed in faltering words her sym-

pathy for "the poor, heathen girls" and requested that the money for the new dress her mother had promised her might be given for them—which her mother did. She gave up the dress without a regretful word.

As at Canandaigua there were memories of Dr. Swain, who had lived and taught there, so at Binghamton the interest was heightened because of friendship for Miss Fannie J. Sparkes, the Branch's first missionary. Mrs. Butler writes in December, 1870, concerning the large auxiliary society, which had been formed on the ninth of June:

The Church at Binghamton takes a deep interest in the work of the Woman's Foreign Missionary Society, having given one of its own members, Miss Fannie J. Sparkes, to be a messenger from the women of Methodism in America to heathen women in India. Not only has Miss Sparkes gone out from them followed by their prayers and tears, but they have bestowed substantial tokens on her in proof of their appreciation of her devotedness. They have brought "the tithes into the storehouse," giving of the best of the flock and of that which was more precious than silver or gold—one of the most promising of the daughters of the Church—and laid her on the altar. May the windows of heaven be opened to them and the Lord of hosts pour out such blessings on them that there shall not be room enough to receive them!

In February, 1870, societies were formed in New Jersey, at Newark and Paterson, and in the autumn Trenton, Long Branch, Bloomfield, and New Brunswick came into line. Of the splendid beginning at Newark, organized on February twenty-fourth, 1870, at a visit from Mrs. William Butler and Mrs. William B. Skidmore, with one hundred and eighty members and two hundred and fifty subscribers to the *Heathen Woman's Friend*, and with "Mrs. Dr. Crane" as President—a union society from several churches until February, 1873—Mrs. Butler

says, "We bid these laborers in our sister city good cheer and hope that they will be a center of extending waves in mission work." This hope has been wonderfully realized and this prophecy abundantly fulfilled. Of the remarkable farewell meeting for Miss Sparkes, held at St. Paul's Church, Newark, on the nineteenth of September, 1870—Newark's first public meeting, which Mrs. Butler pronounced "the largest meeting ever held by women," the story is told in other pages.

It is an amusing coincidence that these first women's meetings, sustained by societies of women in the Branch, should be held in the churches in New York and Newark which bear the name of the Apostle who desired that women keep silence in the churches. We are again reminded of Bishop Simpson's remark, "There is a wonderful amount of conservatism even in good and wise men." St. Paul's Church, New York, seems always to have exercised a motherly influence over the Woman's Foreign Missionary Society, ever since the important day, June tenth, 1869, when its hospitable walls enclosed the meeting which gave the initial impulse to a New York Branch. The auxiliary society of the Branch, however, was organized on July first, 1870; among its members were Mrs. Stephen Olin, the President of the Branch, Mrs. Joseph A. Wright, the Branch Treasurer, and other notable women not a few.

Already there were unusual achievements—a lecture by Dr. William Butler, which gave the treasury $110.00, the farewell meeting for Miss Sparkes $79.40, and the Children's Fair, held at the home of Mrs. Wright, $900.00. $2112.00 is the grand total of the first year. Miss Annesley tells us in *The Friend,*

> A few months ago a little girl desired of her mamma permission to do something toward having a Fair for the heathen

women; her kind mamma did not like to refuse, yet thought it would require more self-denial and labor than her daughter expected, but she consented; and this little girl united with six or seven others about her own years and they began to work. They interested their friends, sewed with their own fingers, invented and carried out plans with an energy and often wearied industry, under the inspiration of sending the Holy Bible light into the dreary dwellings where degradation, sin, and darkness had reigned for centuries. "What more beautiful influence," wrote Mrs. Butler, "could be brought to bear upon the minds and hearts of our daughters than to encourage them to organize work in this field, while the heathen will rejoice in the good they shall accomplish."

Would that the names of these "earnest young people" had been recorded! We are sure that they fulfilled the promise of those early years. Are some of them among us still with the same faithful devotion?

On the occasion of the farewell meeting for Miss Sparkes at St. Paul's Church, at its close "about one hundred ladies from Newark, Williamsburgh, Brooklyn, Sing Sing, etc., sat down to a repast provided by the ladies of St. Paul's."

On the sixth of July, 1870, two societies came into being, which have a unique interest, Hillside and Rhinebeck on the Hudson River. Of the former *The First Annual Report* says:

Here in Hillside, the summer residence of the President of the Branch, Mrs. Dr. Olin, is a society of devoted young people, who under her example are earnestly working to advance the Redeemer's cause at home and abroad. Their hearts are touched with pity for the heathen and for those who have no helper, and their fervent prayers ascend for the conversion of those women in distant lands who are sitting in the region of the shadow of death.

At Rhinebeck the leading spirit was undoubtedly Mrs. Olin's cousin and intimate friend, Miss Mary Ruther-

ford Garrettson, the worthy and then venerable daughter of Freeborn Garrettson, whose home had ever been the center of noble hospitality. *The First Annual Report* tells us:

> Rhinebeck is noted in annals of Methodism as having been the home of that devoted servant of God and home missionary, the Rev. Freeborn Garrettson, and since his death, the home of the tried friend of Methodist ministers, Miss M. Garrettson. Miss G. inherits the missionary zeal of her honored father and now, before she enters the land of Beulah, she is burning afresh the fire on the altar, and inciting her sisters in the churches around her to put forth efforts for the perishing women of India; to do something to lift them up out of their moral degradation; to show them the way to the fountain opened for sin and uncleanness, so that woman in her humble home in India may enjoy the same salvation and the same purity of character which can adorn a home on the lovely banks of the Hudson, and make it seem to be on the border of the better land.

In Montezuma a society was formed on September twenty-seventh, and in Newburgh on October sixteenth, 1870. The work at Newburgh in its first year was "crowned with great success"—as has been many a later year. Among the first members are those true friends of missions, Mrs. Francis Gouldy and her daughters, Miss Mary Gouldy and Miss Jennie A. Gouldy. In the society, organized at Cold Spring on October seventeenth, 1870, is another noted name; the President was Miss Susan Warner, the author of *The Wide, Wide World* and many other much read books. With her sister, Miss Anna B. Warner, to whom the Church is indebted for the hymns, "We would see Jesus" and "One more day's work for Jesus," Miss Warner lived for many years on Constitution Island in the Hudson, near West Point.

From the Treasurer's Reports we discover that many another center of interest in the Woman's Foreign Missionary Society had been created in the first year of the New York Branch, 1870.

Is it not an evidence of the fruitfulness of the first hundred years of Foreign Missions that our emphasis now is not so much upon "the sufferings and degradation of the heathen women in the lands of darkness" as upon the development of Christian leadership among the daughters of the Far East for the salvation of their people?

A fitting close of this chapter concerning the early auxiliaries may be the account in a local paper of a remarkable meeting, held somewhat later and now become historic in Woman's Foreign Missionary Society annals, and in which we meet again some of these first societies:

WOMAN'S WORK FOR WOMAN

Meeting of the Woman's Missionary Society at Clifton Springs, Ontario County, N. Y.

From *Neighbor's Home Mail,* Phelps, N. Y., September, 1875.

Such a demonstration of deep, wide-spread, yet quietly expressed enthusiasm in a noble cause as was to be observed on Thursday, Aug. 5, 1875, in a neighboring town, seems to claim more than a mere passing notice, since the work itself, the class of persons engaged in it, and their method of prosecuting the labor, have all a more than ordinary interest.

Scarcely five years ago, did American Christian women begin to realize how vast a sphere of evangelical labor was spread directly under their hands, but already the great numbers who are earnestly engaged in it and the astonishing amount accom-

plished show a state of things wonderfully different from that beheld among them in the former days. Missionary effort, a costly task at best, yet counted dear to all who truly love the Lord Jesus, had progressed slowly and surely, *very* slowly, and *very* surely indeed, and the eyes of every Boaz in the field begun to be gladdened by the fullness of the whitened harvests awaiting the reapers in many fields. Yet even if the reapers came and wrought, were not the gleaners needed also? One and another, here and there, a devoted woman's life was given to the cause, but the real destiny and calling of these Ruths was little understood. Now, how changed is all this! Burning zeal sheds its holy light in so many tender woman hearts, that hundreds catch the sweet inspiration, and assemblies gather all aflame with the glory of their sacred task. So woman works for woman as no *man* could ever work for her; so results are achieved, heights attained, difficulties overcome, to the amazement of the most experienced and most hopeful of missionary laborers.

So lately it was put into the hearts of some prayer-loving women of Clifton Spa, to call together an "all-day Ladies' Meeting," at which the friends of the cause might meet and exchange views, take counsel together on methods of working, on mutual experience, on signs of progress, and be strengthened and comforted by such intercommunion. The gentle summons went forth, offered in such Christlike spirit as knows neither sectional or denominational differences, and accepted (to judge from results) in the same spirit. And from the inception of the plan, prayers went hourly heavenward for divine direction and blessing on its every detail. Gladly did the women gather at the call; and who that sat among them there could doubt that the Master also was in the midst, a gracious, loving, smiling Elder Brother!

At ten o'clock of that day delegations from many towns, Geneva, Victor, Rushville, Oaks' Corners, Phelps, Manchester, Canandaigua, Clyde, and many others, had arrived in such numbers that the neat session room of the Methodist church was at once discovered to be too small, and the main audience room of the church was soon nearly filled with earnest Christian women. The morning service was opened by the President of the Clifton

Springs Society, Mrs. Dr. Foster, who presided over both meetings with a sweet, womanly dignity and grace, joined to such rare ability as to win all, totally to disarm any lurking notion that might have existed against the magnitude of such a task for woman. She read the 17th chapter of John's Gospel, rendering every passage with a power which made the familiar text seem to take fresh meanings; and then was sung the solemn old hymn, "When I survey the wondrous Cross." After this, a season of devotional exercises in which there was not a moment of lagging or dullness, but a bright, cheerful spirit pervading all. These were followed by an earnest and stirring address by Mrs. F. G. Hibbard; then the reports and a little business of the Clifton Springs Society received attention. Names of delegates had been read, and some lively observations from Mrs. Hibbard served to spice the sweetness of this first taste of the grand feast. Mrs. Gracey, formerly a Missionary in India, but now a resident in Clifton, read a most instructive and interesting report of the annual meeting of the General Society (Methodist) held recently in Baltimore, which brought with it a world of encouragement to every listener. Reports of other societies followed, words of cheer, comfort, and encouragement. Some were given verbally, some prepared beforehand with care, but none tedious, or formal, all interesting and heartful—even stark statistics taking on a new grace by their sweet suggestions of help in loving comparison.

Among the various conferences, reports, and suggestions, broke out a strong, sweet voice, almost a spirit-rouser one might say, singing, "We praise Thee, oh! Lord! for the Son of Thy Love," and striking a responsive chord in every soul present.

The hours had light wings meanwhile, and after a brief discussion of ways and means for deepening and extending the work, of obtaining more subscribers to the publications of the Societies, and more members also (an instance given by the ever welcome voice of Mrs. Hibbard of a little baby girl of three years old who was a member of the Foreign Missionary Society making a strong impression) and the assembly were pleasantly reminded that the dinner hour had come. The morning service closed with the doxology.

If anything *could* be more graceful than the President's wel-

come to all present at the opening of the exercises, it was found in that burst of genuine Christian hospitality as it arranged the dismissal and consigned each to some waiting home, though many, if not most, must have been stranger guests. Seldom do the ladies find their gracious invitations so tested as then, and never was an act of Christian sisterhood more nobly done. Dispersing cheerily to the various homes generously opened for them, these women dined and rested, only to meet again at two o'clock with renewed vigor and greatly enlarged numbers at the church, to begin one of the most remarkable services ever held in that little town.

The heat was oppressive—the programme somewhat formidable, as seeming likely to be tedious, but the church was crowded now and eager faces evinced hourly increasing delight. Some kind ladies stopping at the Sanitarium, having heard of the arranged meeting, remembered that God had given them voices of rare power, and added opportunities for culture, and, perhaps gratefully thus acknowledging the sweet gift as His, who calls the angels' voices to His praise, had consented to enhance the pleasures of the day, by singing both with and for the assembly. The afternoon service was opened by singing the hymn "Jesus shall reign where'er the sun," then a prayer by Mrs. Bissell, of Phelps. Next was sung, "Watchman, tell us of the night!" by Mrs. Mixer and Miss Osborne, amid a silence which showed how many, besides the writer of this, could almost seem themselves to be calling, and listen with bated breath to the grand answer really coming to us almost daily on the "whispering wire," from India and Persia, from China and Africa, from Japan, and the other isles of the sea,

> "Traveler, Yes! it brings the day!
> Promised day of Israel!"

Glad expectations met Mrs. Hibbard as she began her address, which were more than fulfilled as she went on in an effort which is seldom exceeded on any platform. Her idea of the sphere of Christian womanhood is the true Bible idea—her exposition of *Woman's Work for Woman* clear and most forcible. It was not only that her words were well chosen, her arguments strong and skillfully arranged, but the *heart* she had in it! That

proved her power!—the heart so full of the love of Jesus! By this precious token, she held holy sisterhood with every pious soul before her and spoke grand, brave words for her sex and her race. Oh, for a host of Mrs. Hibbards, to be consecrated to this great work! She closed, and Mrs. Mixer sang, "Jesus waits on the farther shore," after which, Mrs. Foster, of Bellona, read a paper on China; an excellent production, though, by reason of the limitation of time, she could only touch the main points of her vast theme. Another sweet song; then a paper on Japan, by Mrs. Young, extremely interesting and very ably prepared. Then Miss Osborne sang, "If I were a voice, a persuasive voice," as no one there, we are sure, will ever again hear it sung. Every tone seemed to fall on both heart and ear, and as the suggestive words were rendered, almost like the exquisite breathings of a wind harp, we doubt not many a good resolution was born of the melody.

Next, a paper on Africa was listened to; read by the Mrs. Knowles of Newark, N. J., whose soulful words had so deeply touched us all in the morning. She made us feel that even to that benighted land the Gospel gladness might come, and that *our* hands might help to bring it there. Neither shall her sorrow-sanctified life fail of the sweet balm afforded by the ability to work for Christ. She shall win souls for Him, even by the deep tenderness of her utterances. After more singing, Mrs. Gracey gave a paper on India—that wonderful country which was for eight years her home and her sphere of missionary labor—and surely no one who listened to her words, could ever quite relapse into apathy concerning that people. If that paper had comprised all of Mrs. Gracey's effort toward the success of this occasion (and it was not a tithe) she might have claimed grateful acknowledgments from all—and even though the heat was oppressive in the church, her voice and manner held the audience as by a charm. One lady remarked, "Sitting far back, I had, earlier in the meeting, to dodge here and there in order to *see* the readers or speakers—but when Mrs. Gracey began, I could shut my eyes, and *rest*, and listen." What a power for good is such a cultured and consecrated ability! Little heed paid that attentive throng to the passing of the hours or the oppressive heat—they were enjoying a "feast of fat things" and every mind seemed eagerly intent as if fearing to lose a word or an

incident of it all. But the time for closing came. And now hearty voices rung loud together in the solemn old doxology, "Praise God from whom all blessings flow," wherein we noticed for the first time that day a mingling of male voices, and looking round saw many gentlemen standing in the crowded aisles, or bordering the galleries which like the body of the church were filled with ladies, fully three hundred in number.

Bishop Janes, who was present, then pronounced the Benediction, and the assembly adjourned by invitation to the beautiful grounds adjoining Dr. Foster's cottage, where the Dr. and Mrs. Foster received the great company with a grace and cordiality peculiar to themselves. They had invited the guests "to tea with them," and a delightful repast was soon served to all—but they said nothing of the other and even better things still in store for the already delighted people. Not at all suspecting that more was to come we began to exchange congratulations with each other over the tea and cake and cream which were served in abundance under the trees, and discuss the never-to-be forgotten scene, when it was announced "Bishop Janes will address us." After a few moments he appeared, and gave us some characteristic remarks, partly retrospective; glancing over the missionary work of the past fifty years, and toward the close referring to Woman's Work as a noble adjunct to the earlier work of the men, and proposing a marriage union between the old society and the new.

The Bishop was followed by Professor Stearns, President of Amherst College, who in concise, but spicy phrases expressed his hearty endorsement of this Woman's movement as worthy the hearts and lives of Christian women the world over. As Prof. Stearns closed, Dr. Foster called the attention of those present to the position of Bishop Janes, who, having made a proposition of marriage, might justly be supposed to feel some anxiety as to the reply he should receive. Dr. Foster thereupon suggested that Mrs. Hibbard be called upon to answer to the proposition of Bishop Janes. Mrs. Hibbard appeared amid a little suppressed excitement in the audience, who evidently expected something racy. She explained that, having been early taught to be honest and conscientious in these matters, as in all others, she would give the Bishop a prompt and plain reply, and, though it must be "No," she would soften it by giving her

reasons; which were—first, that the parties were too near akin, and second, there being too much difference in their ages—the "Parent Society" being fifty years older than the "Woman's." The quiet piquancy of this adroit reply is of course not transferable to paper, but though the *manner* cannot be described, the *point* will long be pleasantly remembered.

Dr. Loomis, President of a College in Meadville, Penn., who has long been known as a successful educator, was then called upon, and bore a most unequivocal and earnest testimony to the peculiar fitness of Woman for this work, alluding to several former pupils now on missionary ground and paying a brief tribute to the work of Mrs. Gracey, who had been his pupil before she herself became a missionary. After the speeches, a vote of thanks to Dr. and Mrs. Foster for the hospitalities rendered was heartily taken, though all felt that the little form was but a feeble expression of the mind of those present. Then came the handshakings and the partings; and yet we lingered to hear one more sweet song from Mrs. Mixer, who had given us several in the grove, and she truly "Scattered words of kindness," as her voice rung and echoed, marvelously sweet, above us. Not soon can anyone there forget either her or her songs. So the day closed with farewell words to Dr. and Mrs. Foster, whose kindly glances "sped the parting guest," and sealed the story of a "red letter day" to us all.

During the afternoon service it had been planned to make this all-day meeting a precedent for an annual meeting similar to it, and a committee was appointed to arrange for the next one, but, we asked each other, "Who will dare to attempt it, *after* Mrs. Foster and the ladies of Clifton?" They have set us a grand example, and we shall do well to follow, even though it be afar off. For while we should surely come short of their achievement in points of rare interest and delightful entertainment, we have still the cause for which to labor and henceforth we *will* hold such precious meetings; call them when and where the Master seems to lead the way and hope and pray to find comfort and strength in every one. Moreover, in these there is power to waken an interest in this Woman's Work among souls hitherto indifferent to its importance and blessedness.

Let us pray for grace to work on; and pray on; till we no

longer hear the call now so loudly ringing in our ears, "The Master hath need of thee," for the field is wide, the work is great, the toilers few. May we not—Christian sisters!—seek humbly and earnestly after the honor to engage in this as co-workers with Him who gave to her of old that precious plaudit, "She hath done what she could"?

E.

"Besides all this, the Woman's Foreign Missionary Society had made many Christian women see the true beauty and joy of living, teaching them to be strong, confident, and happy in work they once thought they never could do. And in this service they found the companionship of the Master so sweet that they knew Him in a way they never dreamed of before these visions were opened to them by this talismanic name."

MRS. JOSEPH H. KNOWLES, in the *Jubilee Report*.

CHAPTER V

THE FIRST LEADERS

"How did you know what to do in those early days, Mrs. Skidmore?"

"We never lost sight of Jesus."

In no point of vantage has the New York Branch of the Woman's Foreign Missionary Society been more fortunate than in the personality of its leaders.

The coming of Mrs. William Butler and Mrs. Edwin W. Parker to New York, with their hearts full of India and fresh from the organization of the Society in Boston, was of supreme blessing to the founding of the Branch in New York. Mrs. Butler remained in the Branch councils for its first three eventful years. At the initial meeting, held at St. Paul's Church, New York, on June ninth, 1869, she was chosen President of the New York group, and at the formal organization of the Branch, on March tenth, 1870, she was called to the still more important office of Corresponding Secretary, in which she did valiant service until her departure for Mexico on February fourth, 1873. The Minutes of the Branch and of its Executive Committee record month by month the delight with which the members listened to the reports of the Corresponding Secretary, the courage which came to them from the stories of her heroic itineraries throughout New York and New Jersey, the grief which they felt when their brilliant and beloved leader resigned her office, to become again an ambassador of Christ in a foreign field. We may not here review the long life of this gifted

servant of God, but we may ever be grateful that her benign influence is written large on every page of the early history of the New York Branch.

The Branch also recalls with gratitude that the touch of Mrs. Parker's hand was upon it in its youth—that faithful hand that for nearly seventy years in India has been guiding, uplifting, comforting. The remembrance of her service for the Branch and the Society will ever rest like a saintly benediction upon them. On July, 1924, she reached her ninetieth birthday, still devoting her life to the work in Hardoi, which Bishop Parker had left as a bequest to her. In January, 1925, after a short illness, she was taken to the hospital in Bareilly and on June first she was translated to her heavenly home. Thus passed the last of the notable group of the founders of the Society, "strong of will and clear of judgment to the last." Dr. Oscar M. Buck writes, "From her twenties to her nineties—for sixty-six years—she 'traveled' for Christ in North India and over the oceans back and forth. And now they lay her away in Bareilly. Few to welcome her to India, many will bid her farewell." "In her," says Dr. Core, "India has lost one of the most remarkable missionaries that ever came to her shores."

When on the tenth of March, 1870, the Branch held its first election, the choice for President fell upon a lady of rare gifts and graces. Mrs. Stephen Olin belonged to the true aristocracy of America; the daughter of Judge James Lynch of New York, the great-granddaughter of Judge Robert R. Livingston, she was descended from the early nobility of the State. It was her grandfather, Dr. Thomas Tillotson, who invited Freeborn Garrettson to Rhinebeck-on-the-Hudson, "to open Methodist preaching there," and there Mr. Garrettson met Catharine Livingston, who became his wife. Henceforth their beau-

tiful home amid charming natural surroundings became the shrine of Methodism, not unlike that of Lady Huntingdon and her circle in England. Its hospitable and godly traditions were carried forward by their daughter, Mary Rutherford Garrettson, Mrs. Olin's cousin and intimate friend. Mrs. Olin's summer home at Hillside was a similar center of Christian influences, especially on behalf of the young people and children of the vicinity, for whom Mrs. Olin established a Sunday School and promoted the building of a chapel.

When Julia Lynch was sixteen years old, she was confirmed in St. Stephen's Protestant Episcopal Church in New York, but after her marriage to the Rev. Dr. Stephen Olin, President of Wesleyan University, in 1843, her affiliations were with the Methodist Episcopal Church. Mrs. Olin brought into the college circles at Middletown the same gracious hospitality and winsome spiritual influence which had ever characterized her distinguished and godly family. In one of Dr. Olin's letters to her he said, "Cast about you during my absence to see if there may not be some way of doing good that we have not tried." It has been said of her, "Precisely this fixedness of purpose to make every hour serve some practical end in the advancement of Christ's kingdom was the pre-eminent quality of Mrs. Olin's religious character."

That there was a stimulating interest in foreign missions and in the share that women may have in them in the President's home at Wesleyan University in those days, an incident of historical value to the Woman's Foreign Missionary Society gives evidence. In March, 1848, Dr. Olin preached before the Baltimore Conference and was entertained at the residence of Mrs. William Wilkins on Charles Street. A friend of Mrs. Wilkins, Mrs. Anna L. Davidson, happened to call and met

Dr. Olin. Mrs. Davidson was the President of the Female Auxiliary of the Foreign Evangelical Society, whose field of service was in Roman Catholic countries. Dr. Olin asked her why she worked outside her own church. "Because there is no avenue for woman's work in the Methodist Episcopal Church," she replied, evidently not having heard of the various "female auxiliaries" of the Missionary Society, first organized in 1819. Dr. Olin replied with emphasis, "Create one!" "How?" she asked. "Organize an association for missionary effort!" said Dr. Olin. "In what field?" "China is now opened for missionary effort," replied Dr. Olin, "Work for China; form your Society, and I will speak at your first anniversary!"

Thus was founded the Ladies' China Missionary Society of Baltimore and, true to his promise, Dr. Olin in January, 1849, journeyed to Baltimore to deliver its anniversary address. He writes to Mrs. Olin, "Last evening I made a missionary address in Light Street to a good audience and with usual liberty. I pray that it may be useful in inciting the slumbering zeal of these churches in that good cause. I am always made melancholy when any event or duty brings vividly before me the wretched condition of the heathen. How little is done to relieve them of unutterable evils! How little do the most awakened of us care for their hapless condition!"

Dr. Olin's "usual liberty" was pre-eminently eloquent; Dr. John McClintock once compared him with Demosthenes in "force of reasoning, fire of imagination, and heat of declaration." The address on this occasion appears in Dr. Olin's *Works,* which as well as his *Life and Letters* were edited and published by Mrs. Olin after her distinguished husband's death.

The urgent appeals of the Rev. Dr. Erastus E. Went-

worth of the Foochow Mission, who wrote, "China needs an army of women ready to lay down their lives, if need be, for their own sex," led the Ladies' China Missionary Society of Baltimore to aid the general Missionary Society in founding the Girls' Boarding School in Foochow and in sending Miss Sarah and Miss Beulah Woolston to have charge of it. The school was opened on November twenty-eighth, 1859. When in March, 1871, Dr. and Mrs. S. L. Baldwin and Mrs. William Butler visited Baltimore, they "participated in the bonds that united the Ladies' China Missionary Society of Baltimore with the Woman's Foreign Missionary Society." Thus was formed the Baltimore Branch.

After the death of Dr. Olin in 1851, Mrs. Olin returned to New York and in the summers to Hillside, with her four-year-old son, Stephen Henry Olin, who became a distinguished graduate of Wesleyan University and an eminent lawyer of New York. Mrs. Olin gave herself to many kinds of Christian service—the leader of the Young People's Bible Class in Mulberry Street Church, which in 1858 became St. Paul's Church; the secretary of the New York Female Bible Society; in various offices in the Ladies' Home Missionary Society, which worked at Five Points, New York; and in other forms of doing good. She was a gifted writer and several books and magazine articles came from her graceful pen. Especially charming is a little volume, entitled "A Journey Around My Room," first published serially in *The Ladies' Repository,* evincing such love of nature, such culture from wide travel and wide reading, such delicacy of thought and feeling, such grace of style, as are altogether unusual.

Her contributions to the *Heathen Woman's Friend* were constant and of high value. She belonged to the

first group of six "contributing editors." One of her papers, which appeared in March, 1878, entitled "Wanted —Only a Woman's Hand," referring to the parable of the leaven "which a woman took and hid in three measures of meal till the whole was leavened," was so apt and effective that it was printed in leaflet form after her death, one of the very first of the long series of leaflets issued by the Woman's Foreign Missionary Society, and had a very wide circulation. One copy of it, at least, is still in existence.

Another article is called, "The Rule of the Mountain," taking its title from the reply of a peasant woman who was met by a traveler while toiling up a hilly road in Switzerland. "The rule of the mountain," she said, "is to walk on steady without halting." One paragraph is here given, which has not lost its literary charm, its spiritual glow, and its stimulus to service:

> One annual gift obtained, one heart and soul fully won to the work, one earnest word spoken, one fervent letter written, one believing prayer offered, one meeting made to glow with honest, earnest purpose—these are only steps taken one at a time, but they are leading upward—still upward; it may be through dark forests of gloom, but the mountain-top will be gained, and the fair land of promise revealed; a land redeemed from idolatry and sin; peaceful homes, the dwelling place of Christian families with a new light on their brows, and a new hope in their hearts; childhood rejoicing in a new sense of freedom; men and women working with glad hearts in the vineyard of the Lord; fields white to the harvest and laborers gathering it in; mountains and hills breaking forth into singing, while all the trees of the field clap their hands.

From 1870 to her death on May first, 1879, Mrs. Olin was the able and devoted President of the New York Branch, elected for the tenth time on March twentieth, 1879. Following the record of this annual meeting in the

first volume of Branch Minutes is this significant note in the handwriting of Mrs. Joseph H. Knowles, the Recording Secretary:

> No meeting was held in April because of a heavy rain. None in May because of the Executive Committee meeting. It is a noteworthy fact that our beloved President, Mrs. Olin, was at the Mission Rooms at the time appointed in April. In a note written a few days subsequently to the Secretary, she expressed great disappointment in not meeting any of the ladies of the Society on that day. It was her last appearance in the place she loved to frequent.

A swiftly developing attack of pneumonia brought this lovely life to its earthly close. Joyously she entered "the world of light." "Why should I not be glad to go?" she said in the fullness of her faith.

Mrs. Knowles gathered the members of the New York Branch before the funeral service in St. Paul's Church on the fifth of May, to express their grief in their great loss and their "loving appreciation of a life so rich in all that fills the measure of true Christian womanhood."

When at the June meeting of the Branch, over which Mrs. Joseph A. Wright presided, the resolution was offered: "That the place of President made vacant by the death of Mrs. Dr. Olin be now filled by the election of Mrs. Wright to that office," Mrs. Wright with true delicacy of feeling asked that Mrs. Olin's place be left vacant until fall. At the September quarterly meeting Mrs. Wright was unanimously elected President of the Branch. Mrs. Wright had been the first Treasurer of the Branch and later one of the Vice-Presidents.

The second President of the New York Branch, like her predecessor, brought to its service many gifts and graces, but of quite another type. Even before her marriage to Governor Wright, Mrs. Caroline Deuel had been

one of the most influential women in New York. Her life had not been without its vicissitudes, which she met with bravery, "organizing victory out of defeat." She was of indomitable energy. While conducting a large and successful business—nothing less than the making of elegant bonnets for the élite—she always found time for charitable work. She was one of the founders of the Five Points Mission and a valiant aid to many a needy cause and person.

The Honorable Mr. Wright had had a distinguished career as Governor of Indiana from 1849 until 1857—an administration noted for educational, temperance, and banking reforms; he was a member of the United States Senate in 1862. At the time of their marriage, in 1865, he was Minister Plenipotentiary to the German Empire. To Mrs. Wright he was deservedly "the ideal of a true Christian gentleman." Mrs. Margaret Bottome tells us that their marriage was "the Indian summer of Mrs. Wright's life."

During their residence in Berlin Mrs. Wright exercised with enthusiasm the hospitality for which she was always notable. The cause of evangelical religion and of missions found ardent supporters in the Ambassador and Mrs. Wright and religious services were often held in their home. With characteristic enterprise Mrs. Wright conducted a fair, to provide funds for the erection of the American Church, which has had an honorable and useful history. Her experience in Germany added to her capacity for meeting large occasions with graciousness and efficiency.

Upon the sudden death of Governor Wright in 1867, Mrs. Wright returned to New York. At once with the organization of the Woman's Foreign Missionary "Auxiliary" in 1869, which took place in St. Paul's

Church, of which she was a prominent member, her activities for the Society began. At first as Treasurer of the Branch, then as Vice-President, and from 1879 until 1891 as President, she made large contribution to its success.

Her hospitable home on Lexington Avenue was often thrown open for the social events of the Branch. If a Children's Fair was contemplated or special funds must be raised to build a school in Japan, success was assured when the endeavor was welcomed to the "residence of Mrs. Gov. Wright." The commercial instinct was strong in her and fairs were frequent for the cause. We have confidential intimations from one of the present beloved and loyal officers of the Branch that some of the nice, little girls "in pigtails and round combs" found the frequent privilege "to make things and buy things for the blessed heathen" at times rather irksome. But Mrs. Wright never wearied in well-doing. At one meeting of the Branch she brings in one hundred dollars, "the proceeds of a handsome afghan which she had made and sold"; at another she reports having sent seven boxes to the missionaries. This entertaining quotation, which sheds further light upon Mrs. Wright's activities, is taken from an article by Mrs. Joseph H. Knowles in the *Heathen Woman's Friend* for January, 1881:

We have to record for the New York Branch this month the most noble gift yet made to our permanent work in Japan—the sum of $1,700 for a school building at Hakodate, built in stitches by one woman's fingers. With matchless skill and perseverance, for eight months she wrought, like the silkworm, her life into her labors, rising at five and offering the bloom of the morning to God, by embroidering an exquisite spray of blossoms before the breakfast hour, or with flying stitches redeeming the time in the cars during a trip to Florida, taken for her health; and still on through the long hours when summer

languor gave to others the privilege of repose the work grew until, when arranged for the final sale of the twenty-ninth of November, it was a marvel of even Oriental elegance of drapery and design. Cards of invitation had been issued to friends and at the close of a three days' reception which had all the charm and grace of private hospitality, there had been an exchange of values upon the principle of commercial equivalents which left the sum of $1,700 in the treasury as the seal of the Master's word, "Give and it shall be given unto you." The beautiful needlework will decorate lovely homes, while the money raises the walls of Christ's kingdom; and thus again is fulfilled the command, full of both Divine and human meaning, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

The $1,500 necessary to build the school has been the proceeds of Mrs. Wright's individual work and the fruit of her own fingers; and the additional $200, which will be devoted to the furnishing of the school, has been the generous donation of a few friends.

One of the beautiful features of the occasion was the presence and assistance of the two only children of the two daughters in whose memory this deed of love was done. One of them, a child of twelve, became so interested that she made some simple articles and asked the privilege of having a table of her own; and the little lady's devotion was rewarded by the sum of forty dollars, with which she intends to buy a sewing machine for the Home. And thus "from generation to generation" God's work is carried on.

From another source comes the following testimony:

But the donor's interest and generosity did not stop with this. Perhaps no woman in the Church has sent so many boxes, containing valuable gifts both for missionaries and pupils, India sharing with Japan in these gifts. An enumeration of the articles would make too long a list; but the most important were two new Mason and Hamlin organs, three sewing machines to Japan and one to India, comforters, blankets, plaid woolen shawls by dozens, wool stockings in large quantities, books, scrap books, dolls, bed linen, pillows, table linen, etc. She interested her personal friends, who assisted her with supplies.

Like all the leaders of the Branch, Mrs. Wright possessed not only energy and ability, but also a devout spirit, and her devotional exercises were full of inspiration. At the Annual Meeting of the Branch in 1890, the last which she attended, she conducted a responsive reading from "her valuable compilation of Scripture texts on the duty and blessedness of Christian effort," afterwards published for free distribution, and at the close of the session "the beloved President of the Branch, honored for her life-long service in all good works, gave a few words of touching personal experience in connection with the work of the Woman's Foreign Missionary Society." Would that they had been recorded! Frail health and the weight of years prevented Mrs. Wright from attending the next Annual Meeting, held at Buffalo in October, 1891, and her resignation from the office of President was at this meeting accepted with regret. By rising vote she was elected "Honorary President for life." In 1896 that valiant life was ended; in the words of Mrs. Stephen J. Herben, then Secretary of the New York Conference, "The passing of Mrs. Wright gave a bright glimpse of heavenly glory, as the gates opened wide to receive her." *The Christian Advocate* on the occasion of Mrs. Wright's death spoke of her in a remarkable eulogy as possessing "a powerful intellect, a vivid imagination, and a sensitive emotional nature," and to this estimate we may add, an indomitable courage and energy. All her gifts were devoted to her Master's service.

In seeking for a new President in 1891, the Branch first turned to Mrs. J. T. Gracey, but on account of her residence at a distance from New York—at Rochester—Mrs. Gracey declined the election, and the Branch chose Mrs. Stephen L. Baldwin, who held the office from October, 1891, until her death in 1910. This was a period

of marked growth in the Branch; the annual receipts advanced from over forty-five thousand dollars to nearly ninety-five thousand.

Esther E. Jerman was born on November eighth, 1840, in Marlton, New Jersey. She was the eldest daughter of the Rev. Matthias and Joanna Jerman. She attended public and private schools, until she entered Pennington Seminary, from which she was graduated in July, 1859, as valedictorian. In September of that year, she accepted a position as teacher in a Seminary in Virginia, but left it at the outbreak of the Civil War. In 1861 she met the Rev. Stephen L. Baldwin, who was then at home on furlough from Foochow, China. They were married in April, 1862, and on June eighteenth sailed for China, where they arrived in November after five months in a sailing vessel. Mrs. Baldwin entered delightedly into her husband's labors, having been interested in missions from her girlhood. She took special pleasure in translating, after she had acquired the language. Many valuable articles from her pen and significant translations from Chinese literature appeared in the *Heathen Woman's Friend* and during the furlough of Dr. and Mrs. Baldwin from 1870 to August, 1872, they were both of great assistance to the very young Woman's Foreign Missionary Society. In 1879, on account of the impaired health of Mrs. Baldwin, they returned with their five children to the United States. Dr. Baldwin, in his twenty years in Foochow, had been one of the ablest leaders of the Mission; on his return to America he held pastorates in Newark, New Jersey, and in Boston and in 1888 he was elected Recording Secretary of the Missionary Society, now the Board of Foreign Missions, an office which he held, beloved by his associates and the missionaries, until his death in 1902.

Dr. Baldwin had a quaint and lively sense of humor and shared his wife's loyalty to the Woman's Foreign Missionary Society; on one occasion, when commenting upon the fears of the timorous that the enlarging receipts of the Woman's Foreign Missionary Society, which soon ceased to be a mere "gleaner," might reduce those of the general Board, Dr. Baldwin gave instances of an increase, rather than the dreaded decrease, in the general collections and merrily quoted,

> "Ye fearful saints, fresh courage take;
> The clouds ye so much dread
> Are *big with mercy,* and shall break
> In *blessings on your head!*"

Mrs. Baldwin in the years in which she presided over the New York Branch gave to it lavishly from the wealth of her missionary experience. Her memory was teeming with incidents and she delighted to relate them. The *Heathen Woman's Friend* in 1872 says of her missionary addresses:

> Mrs. Baldwin has a very simple, direct way of presenting facts which leaves one in no doubt that they *are* facts; she speaks without any attempt at artistic effect or fine-wrought sentences—from the heart to the heart. * * * The interest excited by her remarks was wonderful; ladies seemed amazed at their own ignorance concerning the condition of a people embracing so large a portion of the earth's population. Many tears flowed at her recitals of incidents of her own observation, and a deep and wide-spread interest was awakened.

Service of this kind was perhaps her largest contribution to the Branch. She was less concerned about the details of home base method or the strict parliamentary usage. Ever friendly, of an infinite patience and a genuine devotion to the Lord Jesus Christ and His con-

quest of the world, her strong personality is held in grateful remembrance. When on February twenty-sixth, 1910, she was suddenly called to her eternal home, consternation and deep sorrow fell upon the Branch. At the Annual Meeting in October Mrs. Joseph H. Knowles at the Memorial Service paid tribute to her in words from which it is fitting to quote an estimate of her character:

> As President of the Branch for eighteen years she had been revered for her fidelity to the trust imposed in her as well as for her unswerving integrity and lofty ideals. It was a joy and inspiration to her to fill the President's chair. She loved executive work and we were proud of her fine mind and splendid ability. She was often referred to in print as one of the most distinguished citizens of our commonwealth and spoken of as one of the world's representative women. Mrs. Baldwin possessed a convincing, logical type of mind; with the tongue of a ready speaker and a mastery of purest English she was always in demand as a platform orator. She was a woman of vision and saw ever before her the ultimate triumph of the Christ and the final overthrow of heathendom. She believed in a world-engirdling Christianity that should fill the earth with a knowledge of the truth.

The office of Corresponding Secretary with its predominance in the general councils of the Society, its contacts with the foreign field, and its intimate relations with the home base, has always been of supreme importance in the Branches. Few, but golden, were the years when Mrs. William Butler was the first Corresponding Secretary of the New York Branch. Many, but golden also, were the years of her successor, Mrs. William B. Skidmore, who filled the office from 1873 until her death in September, 1904.

The story of her first touch upon the new Society, evidently in the summer of 1869, before the Branch was

formally in existence, is charmingly related by Miss Clementina Butler:

The early days of the Woman's Foreign Missionary Society were times of great effort to secure the aid of the strong women of the church. One incident which shows the discouragements encountered my mother delighted to relate. In New York it was especially difficult to induce such women to take office in the new organization because of their enormous task in that great city. One woman especially was coveted for this Branch, as she had the qualities which the young organization needed, but her time was given to many local charities, of which the Five Points Mission was the chief. Her strong character and devotion made her effective beyond the average, and it was felt that, if she could be induced to lead the missionary women, success would be assured. Many represented the claims of the Society to her, but, in view of her obligations in the Five Points Mission and other church activities, she steadfastly refused even to attend the meetings. It was a sore disappointment to the women of the New York Branch, but her excuse seemed valid and there was nothing else to be done.

Later my mother was invited to speak at the Sing Sing Campground at a meeting convened for the purpose of starting an auxiliary there. She agreed to tell of the needs of India, but with timidity stipulated that no men should be present, as public speaking was a new experience for her. This was promised, and even her husband, who had been requested to open the meeting, left the tent when the devotional services were over. Not so certain brethren who wanted to see and hear! In vain the presiding officer begged them to depart. In vain did my mother explain that she was not accustomed to address audiences, and that she would deem it a favor if they would leave. They sat there unmoved. Finally, a tall woman in the center of the house rose and asked, "Mrs. Butler, would you like to have me put them out?" The audience smiled with the missionary and wondered how she would accomplish the feat! But in a few moments she returned with the one policeman the camp possessed, who made short work of removing the offenders. (Most of whom—may we tell it in a whisper?—were clericals!) The service proceeded after merriment had died down.

My mother told some of the conditions which heathenism imposes on women, and of the plans of telling them of the Redeemer, their great Emancipator. She explained the new organization and asked for Life Members at twenty dollars. The tall lady was the first to rise and said, "Sisters, you know me and you know that I have been very busy in other forms of church activities. Because of this I felt myself excused from this new work, but after what I have heard to-day of the needs of women in heathen lands, I should be ashamed to go to heaven and meet any of them and feel that I had not had any part in bringing them there. I wish to become a Life Member." As my mother did not recognize the speaker, she asked, "What name shall I put down?" And the answer came, "Mrs. Skidmore." The one for whom they had worked and hoped—the coveted leader! From that day she became a power in the Society, and when my mother was called to go to Mexico, she succeeded her in the office of Corresponding Secretary of the New York Branch, in which place she exerted an influence unsurpassed by any woman in our history for the more than thirty years of her service. Incidentally, we note that the work at Five Points Mission did not lessen, but her strength seemed equal to the additional burden, since her strength was from the All-powerful One.

Mrs. J. M. Cornell, in commenting upon this incident, in which Mrs. Skidmore is called "the tall lady," says: "Mrs. Skidmore was really surprisingly short, and yet her power and dignity always gave an impression of height. It was her brain and character that so transcended the body."

From the reminiscences of Mrs. Skidmore, related by Mrs. Stephen J. Herben, comes this incident:

One day we were speaking of her Home Missionary work—for so many, many years treasurer of Five Points Mission—and of George B. Smyth, whom she called "my boy," when she showed me the middle finger of her right hand, the first joint of which was greatly enlarged, really disfigured. With that unforgetable smile lighting up her rugged face, she said, "I

earned that token cutting out clothes for the children at Five Points."

The Apostle Paul was not the only saint to bear "the marks of the Lord Jesus"; the stigmata of St. Francis were not more honorable than this "token" of Christlike service for His little ones.

Harriet Bond Skidmore, born on January fifth, 1820, was of true Methodist ancestry. Her grandfather, Thomas Bond of Harford County, Maryland, was converted by the rousing appeals of that pioneer founder of Methodism in the South, Robert Strawbridge. Her father, Thomas Emerson Bond, "one of the ablest men in the Church," was a distinguished physician of Baltimore, a member of several General Conferences, and for many years the editor of *The Christian Advocate* in New York. No less an authority than Dr. James M. Buckley in his *History of Methodism* says of Dr. Bond, "He left a reputation for ability as an editor unequaled before and unsurpassed since in Methodist journalism."

Harriet Bond in 1842 was married to William B. Skidmore. The name of Skidmore held an honored place in the general missionary organization of the Methodist Episcopal Church for over a century. William B. Skidmore, "eminent for practical business ability and judgment," was one of the charter members of the Missionary and Bible Society, sharing in its founding in 1819. At his death in 1876 his place was taken by his son, Lemuel Skidmore, who served generously and wisely as Manager and legal adviser and at his death in 1921 was an Honorary Manager of the Board of Foreign Missions. Dr. J. T. Gracey, writing in the *Methodist Review* of September, 1886, on *Women and Missions,* says of Mrs. Skidmore:

A Methodist of the Methodists, "to the manner born," she brought to this Society an esoteric apprehension of the spirit and aims of her Church, acquired in the associations of the home of her father, the senior Thomas E. Bond, and a full understanding of the purpose and plans of a missionary management with which her husband was associated from its inception till death made room for his son to become his successor.

Among the many interests of Mrs. Skidmore's life the Woman's Foreign Missionary Society came to have chief place in her affections. "We think that it is the flower of the Church," she said, and rejoiced in its delightful growth and blossoming. For more than thirty years she was the dominant influence in the Branch, able, conservative, kindly, and deeply spiritual. Her reports from the world field were pictures, as Mrs. Joseph H. Knowles said of one of them, "calculated to make every one feel more seriously, intelligently, *desperately* in earnest in pursuing the work for another year." Indeed, from the *Minutes* of the Branch, brilliantly recorded by Mrs. Knowles for many years, glimpses of Mrs. Skidmore's quality and influence are frequent:

1889: Though the treasury was not as full as usual, it was decidedly said by the Corresponding Secretary that there was not the slightest reason for discouragement—the Lord never promised us a surplus, but to supply our need, and we are sure He will.

1892: Mrs. Skidmore said that this was the time of year when she was least interesting to the people, but most interesting to herself, for the state of the treasury was her constant theme and she urged more effort, if possible, on the part of all the workers.

1894: Mrs. Skidmore said, "O dear sisters, what would we do when we get these letters from abroad if we did not realize that the Divine power is in the work! What honor, what privilege to be a co-worker with God! We would utterly break

down with the magnitude of the work if we did not realize that it is His power that is to accomplish it." Mrs. Skidmore's address was a benediction, a blessing, an inspiration. At the close we sang, "How sweet the name of Jesus sounds," and closed with "Happy if with my latest breath."

When in 1892 Bishop Joyce urged enlargement of the work in Italy, the *Minutes* record that Mrs. Skidmore said that "there are always matters coming up to be thought over and sometimes wept over, as well as to be prayed for. But she was never discouraged, for she knew that the Lord would surely find the means for carrying on His rapidly enlarging work."

The appropriation service at the close of each annual meeting of the Branch is always a time of heart-searching and renewed consecration to the great task. In the *Minutes* of 1895 occurs the following typical experience:

The question of appropriations for 1895 was taken up. Mrs. Skidmore said that this was the most important question yet discussed and what we vote we must do. She said her wish was to raise $50,000 exclusive of bequests, but this cannot be done unless every auxiliary, every member feels the responsibility. Every woman has to do it on her knees and by hard work. We were urged not to vote without careful consideration. Her appeal was to us as women and the ways by which we only can meet our responsibility—by gentleness, yet aggressiveness —since the responsibility of work done for women and girls in our mission fields rests upon us; we must go into a church in a spirit of love and yet knowing that we have the right given us by the General Conference. It is not possible to put upon this page the earnest, strong, pleading words of Mrs. Skidmore. All eyes were filled with tears—all hearts deeply moved. Just at this time a telegram in answer to one sent that morning was received from Mrs. Lore, "Greeting; Thanks be to God who giveth us the victory through our Lord Jesus Christ." It was moved by Mrs. Skidmore that the appropriation should be fixed at $50,000 exclusive of bequests. Mrs. Cornell said that that

would be an advance of $8,000 over last year and meant hard work. Mrs. Hillman and Mrs. Hazeltine spoke in favor of the motion. It was with a sense of serious responsibility that the vote was taken to pledge the Branch for $50,000 exclusive of bequests.

It is the custom of the Branch at the appropriation service to sing Mrs. Skidmore's favorite hymn,

"Forever here my rest shall be,
Close to Thy bleeding side;
This all my hope, and all my plea,
For me the Saviour died."

The hour then closes with an altar service of prayer. It is characteristic of the spirit and motive of the Society that at this moment of pledging the Branch to a seemingly impossible task the hymn should not be a rousing call to labor, but one which touches the deeps of the soul's experience of the Saviour's sacrifice. The power to achieve comes while the soul lingers at the foot of the Cross. Mrs. Skidmore was once asked, "How did you know what to do in those early days?" She replied instantly, "We never lost sight of Jesus."

Mrs. Skidmore's strength was recognized in the general councils of the Society. She was present at every meeting of the General Executive Committee from the first in 1870 to 1903. The group of Branch Corresponding Secretaries who used to meet in the early years reminds one of the Elder Statesmen of Japan in their supreme sagacity, their dignity and authority. A very large share of their important labors fell to Mrs. Skidmore. For many years she was Chairman of the Committee of Reference of the General Executive Committee —at the time the most responsible and influential post in the Society, involving large decisions of policy and

method. She was for a long period Treasurer of the General Executive Committee; she was frequently its choice for presiding officer at the Public Anniversary Meeting; it was often her fervent prayer which closed the sessions of this yearly gathering of the Woman's Foreign Missionary Society. It was the statesmanlike quality in her which led Bishop Moore to give her the title of "Archbishop of Methodism." In the midst of all this heavy care and labor she exclaims, after reading a letter from Mrs. Charlotte M. Jewell of Peking, in 1902, "I'd be willing to do all my work in the Woman's Foreign Missionary Society for the sake of the love and precious letters from such a woman!" Well does Mrs. Gracey say of Mrs. Skidmore, "I think that she was the tenderest person I have ever known."

Mrs. Skidmore gave at once the impression of a strong personality, suggesting in her appearance George Eliot, as George Eliot suggested Savonarola. The sombre dress of Victorian widowhood—the veil of crepe—which was worn by several of the Branch officers for many years, gave an air of sobriety to the meetings. One young observer sometimes asked herself whether this fashion of the time did not fit more closely the hopelessness of heathenism than the triumph of the Christian faith.

But there was nothing sombre in Mrs. Skidmore's temperament. Her brilliant wit, her keen sense of humor were gifts with which the Lord eases the load which His servants are carrying. Often when a serious matter was under discussion, all would turn to her for a pronouncement, an oracular utterance which would settle the question; her answer did settle the question to the satisfaction of every one, but it came with such a flash of wit or such a touch of quaint drollery that every face was wreathed in smiles and the tension was wisely relaxed.

From the very remarkable editorial in *The Christian Advocate* of September fifteenth, 1904, the following paragraphs are taken:

Mrs. Skidmore was endowed by nature with an unusually strong mind, but the popular use of that phrase would not justly be applied to her. Her will was of a somewhat peremptory type, but it did not enslave her judgment, lead her to form opinions without counsel or treat roughly dissenting voices. In arguing for the rights and privileges of the Woman's Foreign Missionary Society her manner was always that of a refined woman; her features often relaxed at the critical moment, a smile which none who ever beheld it will easily forget irradiated her countenance and the forensic character of the debate was instantly changed. If instead of devoting herself to these works of philanthropy and practical religion she had allied herself to any public propagandism, her name to-day would be as famous as that of any one of the leaders of what is known as the evolution of women. Her energy was untiring; her penetration adequate to discern the inwardness of all things presented for her consideration. She was fruitful in suggestions. She was really a woman born to control. It would be difficult to name a woman more impressive in appearance. It was self-evident that she was somebody out of the ordinary. It is impossible to find suitable words to characterize her personality to those who did not know her or to those who knew her but little. * * * No one ever thought of asking when, where, or how Mrs. Skidmore was educated. It was obvious that she was educated, that she had perfect control of her faculties, that her mind was stored with everything necessary to the perfect woman in conversation and in the business that she might take in hand. * * * The spirit of Mrs. Skidmore is well illustrated in certain authentic incidents. Between Mrs. Caroline Wright, the treasurer, an able, decided, and far-seeing woman of great experience, and Mrs. Skidmore there were often differences of opinion, and each endeavored to carry the sense of the other managers. When Mrs. Wright's views prevailed, Mrs. Skidmore would sometimes go to her and, extending her hand, would say, "You have carried your point this time."

One day she had been at the Mission Rooms and was going

MRS. STEPHEN L. BALDWIN
President of the New York Branch, 1891–1910

MRS. WILLIAM B. SKIDMORE

Corresponding Secretary of the New York Branch, 1873–1904

home. The street was filled with snow and ice and the wind was blowing a gale. She essayed to cross the street and drew back. A man on the other side of the street motioned to her that he would come over and assist her. When she was safely over, she asked his name that she might write and thank him. Said he, "Mrs. Skidmore, I was a Five Points boy; you need not take the trouble. You have done more for me than I can ever repay!"

But Mrs. Skidmore's outstanding characteristic was her unfailing sense of the Divine presence. She was "very sure of God." She "never lost sight of Jesus." When she returned from the annual meeting of the General Executive Committee and gave her report of it to the Branch, a report always eagerly anticipated, the glow of her words came not from the remembrance of valued addresses or fine achievements, but because the Lord had "wonderfully revealed Himself" there, and there had been "a marvelous sense of His presence." Mrs. Knowles at the Memorial Service for Mrs. Skidmore, held at the Annual Meeting of the Branch at Rochester in 1904, spoke of her as having a touch with God which made her a great spiritual leader, though she was of humble mind and quite unconscious of her power. "In prayer she talked as if God were right by her side." Mrs. Stephen J. Herben in her "little black notebook," which is rich in reminiscences of Branch events, wrote in 1899: "Mrs. Skidmore's prayer lifted us toward the throne and, as we separated, each cherished higher ideals and loftier aspirations to do more and better work in His name and for His sake." It is to Mrs. Herben that we are indebted for the following prayers of Mrs. Skidmore:

March Quarterly Meeting, 1899,

Oh Father, circumstances seem greater than we can bear, but

Thou canst overrule. Thou knowest our every thought; Thou knowest our hearts, whether for the good of Thy cause or not. Oh God, make our hearts just what they ought to be—no personal interest. We want the right—the will of God to prevail. Arrange all matters; control all purposes. We've trusted Thee so long and have been more than conquerors through Thee. So, Father, lead us, guide us. In all things may we do Thy will. The work is Thine, not ours. Give us Thy blessed Spirit to lead us. The work is so stupendous and we are so weak. But we can trust Thee. Have in Thy care all our missionaries that they may know what to do at all times and in all places.

Ways and Means Committee, September, 1899,

Dear Father, we want to show them that we love them, though they know Thee not. Help our wills to be in perfect conformity with Thine. Help us to hear "This is the way, walk in it"; then we shall not fail in what we do for Thee. We thank Thee for the past. Thou art our hope for the future. Make us women successful, because we are Christian women.

April thirteenth, 1899,

O Master, to whom can we go but to Thee? Never were we more dependent, never more insufficient. We cannot, dare not depend on self in this work for souls. Open each heart to an understanding of Thy will and make us want to do the will of God as Jesus did. Direct us so that we shall make no mistakes. We thank Thee for the work accomplished. We thank Thee for Christ, who came while we were chief among sinners.

Thou knowest this work. Thou canst direct all the circumstances and we need Thee now more than ever before. Make us equal to all conditions. Help those who have done nothing. Do not let us have a wrong idea. Too often we have suggested to Thee, instead of listening. Especially we deplore all our selfish interests. Cover our mistakes. Send prosperity. Make this year the best year spiritually. Make us worthy to be called "good and faithful." Let us feel Jesus so consciously near that we shall make no mistakes. Never would we have taken any prominent place without supernatural aid. Go before us. Cover our mistakes, our sins, all our imperfections. Take us as little children—our hands in Thine. Repay richly

by Thy presence and Holy Spirit all these workers who have toiled in Thy name. Thine shall be all the glory.

On September fifth, 1904, ended "this wonderful woman's life which touched the whole world."

How shall one describe Mrs. Knowles? It would require a pen as graceful and witty and glowing as her own! And yet how needless to portray her, since no one in the Branch fails to know her and the circle of her influence extends far beyond its limits.

In the precious volumes of manuscript *Minutes* of the Branch for a half-century there is little in other handwriting than her own. How vividly these pages bring back the spirit and the achievements of the past! As she herself once exclaimed in recording the Conference Secretaries' reports, "Dry bones—were these reports? No! No! They were instinct with life!" How joyously she gave the items of "good news from everywhere"! After one of the Corresponding Secretary's accounts of the world field at an annual meeting, Mrs. Knowles makes note in the *Minutes:*

It is needless to attempt a synopsis even of this most interesting report, whose facts and figures represent so much in the silent, yet certain growth of the Spiritual Kingdom. As we saw the tears glisten in the eyes of those listening to this recital, we felt grateful for these annual gatherings where we hear and see and think and feel until our interests become one with those of our far-off kindred. This is a journey around the world most attractive to a spiritual sight-seer. To India, China, Korea, Japan, Bulgaria, South America, Mexico—not to delight the eye with graceful architecture, nor to gaze with wonder upon resplendent jewels upon kingly robes; but rather to delight in the rearing of a spiritual temple into which shall be brought the glory and honor of the nations and to rejoice over the Lord's jewels gathered from every valley and river of His redeemed domain. At the close of this report the dox-

ology was sung. And why not? Since the report itself closed with the fitting words, "To Him be all the glory!"

The report here noted was given by Mrs. William B. Skidmore at the Annual Meeting of the Branch in 1888, but the words of the Recording Secretary—no mere formal Minutes, but "instinct with life"—would be equally appropriate in each year of the Branch's history. After a similar report in 1895 the *Minutes* exclaim: "Every report that comes from the foreign field is encouraging! Missionaries undaunted by fire, earthquake, riots, or massacres—we ought to sing the doxology all the time! What a great thing it is to be able to help to save a soul!"

Mrs. Knowles was always sensitive to spiritual impressions in the meetings and recorded them—"the waves of feeling" which passed over the company, "the sense of the nearness of God," the current of thanksgiving in the hearts of the hearers. In this she has been far more than the scribe; she has interpreted the Branch to itself and even in the *Minutes* she has given a spiritual stimulus to the members. When tidings of conquests for Christ came from the far-away lands, her *Minutes* burst into song:

"Be swift, my soul, to answer Him! Be jubilant, my feet!
Our God is marching on."

And again, when serious matters were impending and there was joy in the sense of responsibility, she quotes:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime."

Minutes as a means of spiritual culture are rare indeed; Mrs. Knowles has given recording secretaries a luminous example.

For how many years her faithful, tireless pencil was busy in the meetings! On October seventeenth, 1872, on the resignation of Mrs. O. H. Tiffany, Mrs. Knowles became Recording Secretary. Her first *Minutes* record the meeting of November twenty-first. In 1876 her absence necessitated a change and "Mrs. Dr. Crane" was chosen. In 1878 Mrs. Knowles was elected Assistant Recording Secretary, and in 1879 she again became Recording Secretary, an office which she filled until October, 1923.

But Mrs Knowles' facile pen did not inscribe Minutes and reports alone; like Mrs. Olin she was for many years one of the contributing editors of *The Friend* and lilting verse and sparkling prose were signed by the familiar initials—E. J. K. Whenever the Branch published a *Quarterly*, she was usually its editor. Her annual Thank-Offering leaflet has brought inspiration to every auxiliary society of the Branch.

Her voice has ever been no less potent than her pen; in the councils of the Branch, on its important committees, her word has often set the seal of decision on the debated question; in the public gatherings no one has been more brilliant in eloquence, of keener wit or more appealing grace.

Another office Mrs. Knowles filled from 1877 until 1925—an office whose demands upon time and ability are quite without limit—that of Conference Secretary of the large and enterprising Newark Conference, ever strong in enthusiasm and in results. Here she has been to her associates the very incarnation of their beloved Woman's Foreign Missionary Society; their pride in her has grown with all the many years of this unprecedented term of service.

Of the very large measure of activity in other direc-

tions which has been the constant fruitage of Mrs. Knowles's abounding life—the regular contributions to the Sunday School literature of the Church and other Methodist publications, the Sunday afternoon prayer meeting of the Young Women's Christian Association of New York, and many other good works—we may not speak here.

But her greatest gift has been the gift of spiritual influence. The words—"Mrs. Knowles led in prayer," bring at once to the members of the Branch the sacred memory of "heavenly places in Christ Jesus." When the Branch would stand before the Holy of Holies and offer its heart of praise or dedication to larger service and sacrifice, she is the chosen priestess to minister at the altar of its devotion.

At the close of Mrs. Knowles's Jubilee Report of 1919 are these words:

> Now, whether in the shadow of deep grief or in the light of some great joy, I hear a voice within my secret spirit say, "Go, tell what thou hast seen and heard, and share the gifts thy God has given thee"—I say, like Mary, the sweet mother of my Lord, "Be it to me according to Thy word: Behold the handmaid of the Lord"; and go to do His bidding, love His will, and haste the day when the new song shall fill the earth and all created things shall say, "Blessing and honor and glory and power be unto Him who sits upon the throne, the world's Redeemer, Saviour, King. And He shall reign forever and ever, Amen."

The office of Treasurer at the initial meeting of the New York group on June ninth, 1869, went to Mrs. John Elliott, but her life ended before her service began; at the organization of the New York Branch in the following March Mrs. Joseph A. Wright became Treasurer, succeeded in 1873 by Mrs. Orange Judd, who with Miss Helen A. Miles as Assistant Treasurer served until her

resignation in 1876. The method of the Treasury was rather informal; the money was paid in at the meetings and reported in the *Minutes* with little regularity or system. At first it reached the field through the "parent Board."

On a pleasant day in the spring of 1876 Mrs. Olin, the President of the Branch, went to make a call upon a bride. Her thoughts were full of the need of a Treasurer for the Branch; could she win this charming girl to this service? When the matter was presented, with characteristic frankness and modesty Mrs. Cornell replied that she was not competent for the task. When, however, she related the incident that evening to Mr. Cornell, he said, "But, my dear, I did not marry an incompetent person!" Thus, on March sixteenth, 1876, Mrs. John Milton Cornell became the Treasurer of the New York Branch, truly a golden day in its annals.

For a time Miss Miles continued to assist in the duties; from 1885 until 1894 Mrs. H. J. Heydecker was the Assistant Treasurer, after which the system of Conference Treasurers was inaugurated.

From a Philadelphia home of rare spiritual atmosphere Sarah Keen Cornell had come as a young bride to New York. Her honored mother, Mrs. John F. Keen, of aristocratic loveliness and unusual gifts, often gathered friends in her drawing-room for the consideration of the higher and deeper religious life. These meetings were sometimes addressed by Mrs. Keen's brother, the Rev. Dr. Andrew Longacre. When the Philadelphia Branch, at first called the Central Branch, was organized by Mrs. J. T. Gracey in 1870, Mrs. Keen became a Vice-President, and in 1871 succeeded Mrs. Gracey as President; in 1873 she was chosen to the important office of Corresponding Secretary, which she held with devotion and

distinction until October, 1905. Her death occurred in January, 1906. From such associations came Mrs. Cornell, to establish her home of like spiritual culture and missionary purpose in New York.

In the corridors of England's House of Parliament the outstanding events of the nation's history are depicted in a series of great paintings, a stimulus to patriotism. If in some future Headquarters of the New York Branch the stirring scenes of the Branch's story should be similarly presented, it is a delight to fancy what would be seen there! First of all inevitably, in the parsonage at South Boston Mrs. Lewis Flanders listening with kindling ardor to the appeal of Mrs. Butler and Mrs. Parker on behalf of the women and children of India; then, surely, the intrepid Mrs. E. F. Porter in the little company of women in the vestry of the Bromfield Street Church, Boston, moving at the risk of wearing calico gowns on the streets of that sedate city, that Isabella Thoburn be sent to India; then, the farewell to the Branch's first missionary, Fannie J. Sparkes—the group about the dark-eyed Hindu woman in her white *sari* on the deck of the departing ship, as Mrs. Olin charmingly described the scene for the *Heathen Woman's Friend;* the woman's meeting at the Sing Sing Camp Ground in 1869, when Mrs. Skidmore arose to offer her aid to Mrs. Butler in removing the unwelcome, but persistent brethren. But upon no picture would the members of the Branch gaze with more affection than the scene when the lovely and gracious Mrs. Olin came to call upon the brown-eyed bride and found indeed a kindred spirit, ardent, warm-hearted, with abounding life and devotion to the Highest.

The treasury soon began to show the results of the ability and enthusiasm which the new Branch Treasurer

brought to it, always loyally and generously aided by Mr. Cornell. As the income and its givers increased, system and business methods were developed. In 1876 the receipts were slightly over ten thousand dollars; in 1904 when Mrs. Cornell passed from the office of Branch Treasurer to succeed Mrs. Skidmore as Corresponding Secretary, they had multiplied by seven. In 1894 the system of Conference Treasurers was inaugurated. Who of that happy group will ever forget receiving from Mrs. Cornell's hand the beautiful books of their new office, black and red, or the joy of associating with her in her beloved task "over against the treasury"!

At this period also the perplexing problems of Branch and District Contingent Funds were solved with such clearness that no auxiliary treasurer need to burn the midnight oil in an effort to comprehend their mysteries.

But a still larger service for the Society and the Kingdom awaited Mrs. Cornell.

It must have been with a full heart that Mrs. Cornell went up to the General Executive Committee of 1904 as the newly elected Corresponding Secretary of the New York Branch. To wear the mantle of Elijah is never an easy matter, and Mrs. Cornell had ever a very modest estimate of her own ability; her acceptance of the office was an act of faith in God, who enables His willing servants to do His will. Her relation to Mrs. Skidmore had been as daughter to mother in Israel. Mrs. Knowles once spoke of "the human touch which runs like a thread of gold through all our history." There are indeed no sweeter friendships than those that grow out of working together with Christ for the coming of His kingdom in all the world; there seems in them a sense of immortality, a foretaste of the joy of that day when we shall rejoice together in the triumph of our King.

There was an added loneliness in the task in May, 1905, from the death of Miss Helen A. Miles, who for many years as Secretary of Special Work had been Mrs. Skidmore's loyal and invaluable aid, keeping faithful record of more than a thousand cases of special gifts. But on the Home Base side of the office there came much assistance through the creation of a new office, the Secretary of the Home Department, now called the Secretary of the Home Base. To this office as its first incumbent, Mrs. Cornell nominated one whom she had long known as a personal friend and the friend of good causes both at home and abroad, Miss Willie R. Lewis, who was elected by the Branch in 1904 and continued in valued service for four years. In 1908 Miss Lewis came into even closer relation with Mrs. Cornell as Assistant Corresponding Secretary, an office which her extensive knowledge of the foreign field made most appropriate, and in which she continued until the Branch chose her as a Vice-President in 1914.

The office of General Treasurer of the Society, which had been held by Mrs. Skidmore, also came to Mrs. Cornell, who served until the election of Miss Florence Hooper in 1908.

From 1904 until 1916 Mrs. Cornell was the beloved Corresponding Secretary of the Branch, pouring the riches of her heart and soul into the task and giving to it an unflagging industry and devotion which taxed strength to its limit. There has never been any phase of any part of the Branch's work in which she has not had an eager and vital interest. When in 1914 her health was threatened, the Branch gladly chose Miss Elizabeth R. Bender as her Assistant Corresponding Secretary. Miss Bender, once a missionary of the Society in Japan and later in charge of the Society's Gen-

eral Office, was free to give her entire time to the work and in her Mrs. Cornell found a true helpmate, wise, devoted, and of that nobility of spirit which carries burdens with quietness and strength.

In 1916 the annual report of the Secretary of the Home Department, Mrs. Addison W. Hayes, registers a further change:

> Mrs. John M. Cornell, whom we all love devotedly, has for the last few years worked under great strain because of ill health. Mrs. E. R. Graham having moved to New York, providentially, as it seemed to us, we elected her Corresponding Secretary at the last Branch meeting. Mrs. Cornell was elected Honorary Corresponding Secretary, so that we may still have her wise and inspiring presence and counsel in our meetings.

That hope and prophecy have been most happily fulfilled.

The names of many other builders upon the foundations of the Society, so firmly laid in 1869, are in our thought, but few may receive even honorable mention here. The early constitution provided for the Branch and the auxiliary; the next task was to forge the links that would bind them together in that chain of strength and flexibility which holds all parts in working order. In this process many of the most effective leaders of the Branch were engaged.

Dr. Thomas Coke once speaks in his journal of the young Freeborn Garrettson, as "sent, like an arrow, north and south," to summon the preachers to the Christmas Conference of 1784; in 1869 Mrs. William Butler went, "like an arrow," through all the region of New York and New Jersey, to call upon the women to organize the auxiliary societies. But the task grew too large for even so tireless a messenger and on June twentieth, 1872, she made the following motion at a meeting of the Branch:

There shall be an Assistant Corresponding Secretary for each Conference or certain districts lying in the bounds of the Branch, who may be elected at the Annual Meeting, or, for a fraction of the financial year, at a quarterly meeting, upon nomination of the Corresponding Secretary, said Assistant Corresponding Secretaries to report to the Corresponding Secretary.

This motion was unanimously passed and the following ladies were elected to the new office:

Mrs. Rev. Dr. Lore, Auburn; Mrs. Rev. J. T. Gracey, Syracuse; Mrs. Rev. R. Bruce, Ogdensburg; Mrs. Jos. Hillman, Troy; Mrs. Rev. Dr. Hibbard, Rochester; Mrs. Rev. Dr. Clarke, Binghamton; Mrs. Rev. Dr. Kidder, Madison, N. J.; Mrs. Rev. Dr. Crane, Newark, N. J.; Mrs. James, Trenton, N. J.

In December two additional Corresponding Secretaries were appointed, Mrs. George Lansing Taylor for the northern district of Long Island, and Mrs. Charlotte B. Dillaye for the Trenton district. Mrs. Taylor had already held the larger office of Assistant Corresponding Secretary of the Branch, being chosen at the organization, and her duties had related mainly to *The First Annual Report,* which she edited most brilliantly and to which she had contributed an eloquent account of the beginnings of the Branch, which it is a delight to read. The later office was of different sort.

The Branch found increasing satisfaction in the "energetic and persevering" activities of the new Corresponding Secretaries and voted that their expenses be met by the Branch treasury, except where the auxiliary societies graciously assumed the obligation. It was the prerogative of the Branch Corresponding Secretary to appoint these Assistant Corresponding Secretaries and assign their fields of service, as Mrs. Skidmore once reminded the Branch, when a member innocently made a motion in regard to the State of New Jersey! The motion was

withdrawn and the *status quo* maintained. Gradually these fields of service were bounded by the Conference lines and in April, 1877, the following list appears in the *Minutes*, although the name "Conference Secretary," now so familiar, did not come into use until 1878:

Mrs. Skidmore appointed the following Assistant Corresponding Secretaries: Mrs. Joseph Hillman, Troy Conference; Mrs. R. T. Lore, Central New York Conference; Mrs. Dr. Hibbard, Genesee Conference; Mrs. Goodier, Northern New York Conference; Mrs. J. H. Knowles, Newark Conference; Mrs. John Aber, New Jersey Conference.

At this period occurs a lamentable lapse of published Annual Reports, from 1875 to 1883, probably from motives of economy, but when we turn to the Report of 1883-1884 we find a complete list of Conference and District Secretaries, in fashion to this day. The Conference Secretaries were the following: Central New York, Mrs. S. B. Robinson; Erie, Miss C. C. Ferrin; Genesee, Mrs. J. T. Gracey, Mrs. F. G. Hibbard; New York East, Mrs. A. Lowrey; Northern New York, Mrs. George Goodier; Troy, Mrs. J. Hillman; Wyoming, Mrs. D. C. Olmstead; Newark, Mrs. J. H. Knowles; New Jersey, Mrs. D. D. Lore; New York, Mrs. Kennard Chandler. Among the District Secretaries are familiar names, Mrs. Z. P. Dennler, Mrs. I. N. Simmons, Miss Mary A. Priest, "Mrs. Rev. Dr. McCabe, Mrs. Rev. Dr. Crawford."

What an extraordinary achievement it was to make such a roster of officers, covering the whole Branch territory, at so early a period in its history! Thus were its five hundred and fifty-one auxiliary societies shepherded and their number increased. But this account of these important changes has not been chronicled,

merely to note the development of the Branch's mechanism, interesting at it is, but to bring before the remembrance the names of the builders, who took up the work of the founders and carried it to permanence and stability.

Mrs. John Talbot Gracey was both founder and builder. Having returned from seven arduous years in India in 1868, she was invaluable to the Society in its beginnings. There are no more lively pages in the *Heathen Woman's Friend* than those in which she described her missionary experiences. Her pen was ever busy for the cause; leaflets galore were written or edited by her; she was the author of "Woman's Medical Work," read before the Woman's Congress of Missions in Chicago in 1893 and published in pamphlet form by the Committee on Literature. Mrs. Gracey was the founder of the Philadelphia Branch; at its organization she was chosen the President and as its delegate she attended the first General Executive Committee meeting in Boston in 1870. It was her personal appeal to Mrs. John F. Keen on behalf of India's women that won Mrs. Keen to accept an office in the Branch, in which she was for many years the beloved leader. Mrs. Keen on the twentieth anniversary of the Philadelphia Branch wrote:

> The new work found its chief inspiration in the untiring zeal and intelligent direction of its President, Mrs. Gracey, who from an experience as a missionary several years in India had felt the hindrance to the progress of the Gospel in the seclusion, ignorance, and degradation of the women. Notwithstanding frail health, she labored most assiduously for this cause, traveling, speaking, holding meetings, making personal visits, and giving herself fully to extending the knowledge she herself possessed in these early years when unfriendliness and suspicion often baffled her efforts and when very few stood alongside to hold up her hands.

In the year of Mrs. Gracey's presidency the name of this

Branch was Central and it included Pennsylvania, Delaware, Maryland, and the District of Columbia. In 1871 this territory was divided between the Philadelphia and the Baltimore Branches.

Happily for the New York Branch, Mrs. Gracey soon came to reside within its borders. The Genesee Conference is proud to recall that she was its first Conference Secretary and held that office in association with Mrs. F. G. Hibbard for more than a quarter of a century.

Mrs. Gracey was always a leader in the general councils of the Society and held the important position of Secretary of the General Executive Committee from 1882 until 1905. For many years also she was Chairman of the Society's Committee on Literature.

On February sixteenth, 1908, her beautiful life came to its close; at the memorial meeting of the Society in October, Mrs. J. H. Knowles gave a most tender and affectionate tribute to her: "In all the various offices which she held, she shone; but in her home she was resplendent. Her great brilliancy of mind and her broad knowledge of missionary matters made her a tower of strength to the Woman's Foreign Missionary Society." She was indeed "thoroughly furnished unto all good works." The Genesee Conference as a tribute of love and in recognition of her labors in opening the work in Sitapur, India, gave to the missionary Home built by the Conference there the name of Annie Ryder Gracey. In the Jubilee year the Conference placed her name in the Book of Remembrance.

Associated with Mrs. J. T. Gracey in the secretaryship of the Genesee Conference was Mrs. F. G. Hibbard. Her honored name is in the list of Assistant Corresponding Secretaries, nominated by Mrs. William Butler in 1872, and continued in its relation to Genesee Confer-

ence until 1904. At the Branch Annual Meeting of that year, held in Rochester, Mrs. Hibbard "gave tender recollections which touched all hearts." Would that we might transcribe them here! This was her last word to the Branch which she had served so long and so valiantly from its beginning, for in 1905 her name is replaced by that of her successor, Miss Maria Orme Allen.

Mrs. Hibbard, before her marriage to the Rev. Dr. F. G. Hibbard, was the preceptress of Lima Seminary, and she always wore the gracious dignity and gently autocratic bearing which befit that worthy and now extinct title. Able in presiding, in the devotional service, and in the administration of the Conference, she had a clever and ready wit, as her memorable reply to "the proposal to the Woman's Foreign Missionary Society" by Bishop Janes at the Clifton Springs meeting in 1875 gave evidence. "Earnest and stirring"—"spicy and adroit"—are the descriptive words used in regard to her public addresses. The enthusiastic report of her remarks on one occasion will bear repeating here, although given in their setting already:

> Glad expectations met Mrs. Hibbard as she began her address, which were more than fulfilled as she went on, in an effort which is seldom exceeded on any platform. Her idea of the sphere of Christian womanhood is the true Bible idea—her exposition of "Woman's Work for Woman" clear and most forcible. It was not only that her words were well chosen, her arguments strong and skillfully arranged, but *the heart* she had in it! That proved her power!—the heart so full of the love of Jesus! By this precious token she held holy sisterhood with every pious soul before her, and spoke grand, brave words for her sex and for her race. Oh, for a host of Mrs. Hibbards, to be consecrated to this great work.

Surely this tribute is a fitting wreath to place beside the name of this loyal officer in the records of the Branch.

MRS. JOHN MILTON CORNELL

Treasurer of the New York Branch, 1876–1904
Its Corresponding Secretary, 1904–1916
Honorary Corresponding Secretary

MRS. WILLIAM INGRAHAM HAVEN
President of the New York Branch, 1910–1925

One may well pause here long enough to express appreciation of the fine influence of the Methodist Episcopal seminaries and "female colleges" of the mid-Victorian period. In them were trained many of those who became the founders and builders of the Branch, and many more who were commissioned for the Branch's foreign service —women intelligent, capable, self-reliant, whose lives were radiant with the clear shining of the Christian faith.

Mrs. Josephine Elizabeth Dayton Easter, like Mrs. Hibbard, had been associated with these schools, both as pupil and teacher. Mrs. Easter was born in Hopewell in 1840, the daughter of Dr. D. D. Dayton and the granddaughter of the Rev. Gideon Draper. She was the second in a family of eight children. In 1845 the family moved to Lima. Josephine Dayton was graduated from Genesee Wesleyan Seminary in 1855 and from the Chestnut Street Female Seminary in Philadelphia in 1857; here she remained as a teacher until 1860. After her marriage with the Rev. Dr. John Easter in 1865, she was preceptress at the East Genesee Conference Seminary, with which Dr. Easter was associated, from 1867 until 1870, and similarly at Bordentown Female College, New Jersey, from 1870 until 1872, and shared her husband's labors in the pastorate for the nineteen following years. In 1886 and 1887 they traveled in Europe and the Near East, making a special study of Bible lands and Christian missions.

Mrs. Easter's relation with the Branch began with its beginning. Her account of the opening of the work is given in Mrs. Knowles's *Jubilee Report*. She said in part:

> The beginning of the Woman's Foreign Missionary Society in Central and Western New York was Mrs. Dr. Butler, home from India; Mrs. Dr. Lore, somewhat familiar with the terri-

tory of the *Northern Christian Advocate,* of which her husband was editor; Mrs. Hibbard, once preceptress at Lima Seminary and afterward wife of a Presiding Elder, and a few others specially prepared to hear and respond to the call, "The Gospel for Heathen Women." It was something new; the work at a distance; the results not to be seen, but to be accepted on faith; the objection that it entrenched on the prerogatives of the "brethren" to direct and control the benevolences of the Church and the reluctance of the women to enter public life were among the special obstacles to the effort.

Mrs. Easter's own reluctance to enter public life and her experience when "wanted at the front," at the Weedsport session of the Central New York Conference, on behalf of the new Society, are recounted elsewhere in these pages. With the vision of the hundreds of millions of heathen women pleading "Just a word for us, sister," she forgot the formidable audience before her and spoke from her heart. "There was a victory—instantaneous, complete, permanent, for God did it; to Him be the glory. I doubt not in its essential features many women have had a similar experience. God thrust them out and inspired them to do His bidding." Thus began a service in organizing the churches and the districts of the Central New York Conference, and in 1887 Mrs. Easter succeeded Mrs. S. B. Robinson as Conference Secretary, a position which she filled with energetic service until she was succeeded by Miss Mary M. Queal in 1899.

Mrs. Easter is thus described by an associate who knew her well, "She was a plainly dressed, dignified, little woman, very spiritual—a woman of vision—a good business head, with the gift of stating things clearly and concisely—a valuable woman in the New York Branch."

Her later life was spent in Clifton Springs, where she had much joy in meeting the missionaries who were ac-

customed to assemble there in June. At Clifton Springs at the noble age of eighty-five years, on the thirteenth of September, 1925, she entered into rest.

Another of the "honorable women" chosen for service by Mrs. William Butler in 1872 was Mrs. Joseph Hillman of the Troy Conference. Mr. Hillman was a prominent layman and Mrs. Hillman was long associated with the State Street Methodist Church of Troy.

Her secretaryship of the Troy Conference continued until her death in 1906, when Mrs. Richard Stephens took up the task and carried it forward for nineteen effective years, succeeded in 1925 by Mrs. George Fenton. Mrs. Hillman was able and faithful, with a gentleness and a spiritual quality which make for saintliness. At the last Branch Annual Meeting which she attended, that of October, 1905, she led a devotional service and "spoke of the great peace filling her heart during this meeting and the consciousness of the presence of the Lord." At the session of the following year Miss Lewis, the Secretary of the Home Department, said, "Our beloved Mrs. Hillman has gone home. We rejoice in her joy while we sorrow for our loss."

The remembrance of Mrs. Dallas D. Lore comes like a benediction at the close of this roll-call of the early leaders. The experience in South America, the many itineraries with Mrs. Butler, the service on essential committees and at the meetings of the General Executive Committee, her leadership in the Central New York and the New Jersey Conferences, the gift of her daughters to the Branch, one on the foreign field, one at the home base, the visit to India in 1881, the years of invalidism, bravely and even blithely borne, "triumphant over pain," until her death in 1903, these all are written upon the hearts of the Branch.

Ten years ago, some Christian women, under the leadership of two ladies who had been in India as the wives of missionaries, put a little leaven in three measures of meal; and how beautiful has been the leavening process! It was aided by the warmth of loving Christian hearts. In town and prairie, in the rural home or "city full," some woman's hand put the leaven into the meal—often a tired hand, a hand released but for the moment from pressing cares and duties, a hand just learning to work, or one to which life's tasks are familiar; sometimes a strong hand, sometimes one trembling with the burdens of many years. All over the land, in every neighborhood, in every church some woman's hand was needed for the new, great work with which the Master has entrusted us. Only to take a little leaven and to work it in persistently and faithfully in the meal—that is all; and that work has been cheerfully and gladly done by thousands of women in our Church.

Mrs. Stephen Olin,

First President of the New York Branch, in the leaflet, *Wanted—Only a Woman's Hand*, 1878.

CHAPTER VI

MAKING THE CHANNELS OF SERVICE

"Let us leave nothing unattempted that promises to promote the advancement of the Redeemer's kingdom."

Mrs. Mary W. Mason, in 1819.

In looking over the early records of the Branch one is impressed with the ability and versatility of the noble women who founded its varied work. Here is no evidence of inexperience adjusting itself timidly and awkwardly to a novel task. The Society, like Pallas Athene, seemed to spring into life fully equipped for all contingencies. We sometimes fancy that the present is the age of efficiency among women in organized service and upon it there is certainly no discount. But we must not regard the "pale and interesting" heroines of mid-Victorian novels as the prevailing type of that period. Amelia Sedley and Dora Copperfield are not altogether fiction, to be sure, but they happily are the exception, not the rule. The first President of one of the great Woman's Colleges which were founded a half century ago in her second report expressed gratification that the incoming class contained "neither dolls nor drones."

Certain deepening experiences, also, had come to the women of the nineteenth century; in every age the demand and responsibility of a large task have revealed —have almost seemed to create—the power to achieve it. The movement toward the higher education of women, the anti-slavery agitation, the long struggle for the suffrage and for temperance reform were summoning women to broader fields of endeavor, and they were

valiantly responding. Moreover, as Helen Barrett Montgomery has well said, "In its educative force on the women of the nation the Civil War overtops all other agencies. During the awful struggle the women both North and South received a baptism of power. They were driven to organize, forced to coöperate by their passion of pity and patriotism, and in the management of the great Commission for raising and distributing aid to the soldiers they discovered powers of which they and the nation had been quite unconscious. It was no accident that it was the decade following the close of the Civil War that saw the launching of scores of organizations—among them the Women's Missionary Societies." In these world-wide undertakings women were stirred by that same "passion of pity," moved by the dreariness and the sufferings of womanhood in non-Christian lands, and yet more by the warmth and tenderness of their devotion to Jesus Christ and their longing for the coming of His Kingdom. To many a woman down through the years the service and sacrifice which she has given to her foreign missionary society have been as an alabaster box of precious ointment for the Master.

Because we have known many of the pioneers of the Woman's Foreign Missionary Society in their venerable years, we need to remind ourselves how young they were when they bravely launched the new venture. Most of them were in the early thirties. They had the courage of youth with a wisdom beyond their years. Moreover, sedateness in attire was reached at an earlier age than now; the black silk gown with its long, full skirt, its severe basque high in the neck and long in the sleeve, a bit of a collar and a simple brooch at the throat, and a little bonnet perched well on top of the smoothly parted hair—this was the uniform costume of almost nunlike

simplicity for missionary meetings. No drooping picture hats, no graceful feather boas relieved the sombreness of effect or diverted the attention from the contemplation of the business in hand. Yet they were festal occasions; the joy in the task, the flashes of wit, the good fellowship, the gladness in success, the sense of the "luxury of doing good" were as "wine that's meant for souls." Even in the business meetings there was, as there is to-day, the sense of being "with Christ in the heavenly places."

It is surprising to discover at what an early period in the Branch and in the Society our present methods developed. Let us briefly list some of our standing committees and special departments and trace their origin.

Literature

It was at the first meeting of the Society that the *Heathen Woman's Friend* was established. Before the constitution was molded into permanent form or the Branch devised, the *Friend* began its beneficent visits to thousands of homes. The first issues were as ably edited as any that have followed, and as effective for their purpose. It began at once to "gather into its friendly columns the best missionary thought of the century." "Editorials, earnest, pungent, and spirited, calculated to awaken Christian women to their height of privilege and depth of obligation," were the ideal set before the *Friend* and it has been fully realized. Mrs. William F. Warren, then but twenty-five years of age, became its first editor and continued in office for twenty-four years. The New York Branch takes pleasure in recalling that in such a home and with such a mother was spent the girlhood of their Corresponding Secretary, Mrs. George A. Wilson—Winifred Warren Wilson—elected in 1917.

Mrs. Stephen Olin, the first President of the New York Branch, was for many years one of the six "contributing editors" and many columns both in prose and in verse came from her graceful pen. Mrs. Joseph H. Knowles succeeded to that office and likewise provided many pages sparkling with the glow of her spiritual ideality and not a few lilting lyrics, to the delight of the Society. A very important series of articles on Chinese literature and Chinese customs was sent from the field by Mrs. Stephen L. Baldwin. Mrs. J. T. Gracey's versatile pen was tireless in its activity for the *Friend*. From many leaders in the New York Branch there were frequent contributions.

The first subscription list was 3,500; for the second year it was 21,000; in 1925 the number of subscribers was 92,591. The New York Branch circulated twenty-five hundred in 1870; in 1925 the subscribers numbered 10,581, with over six thousand subscribers of *The Junior Missionary Friend,* and nearly seven thousand subscribers of *The Branch Bulletin.*

Mission Study

In the early pages of the *Heathen Woman's Friend* Mrs. Jennie Fowler Willing, then "Corresponding Secretary for the West," was frequently deploring the lack of missionary knowledge in the Church and urging the spread of appealing literature—"not prosy columns of close print with spiritless rills of statistics oozing through them!" "We say that people want information," exclaimed Mrs. W. B. Osborn at an annual meeting of the New York Branch, "Yes, they do, but they want *information on fire!*" In the *Heathen Woman's Friend* of April, 1870, Mrs. Willing pleads for "missionary reading circles in every auxiliary society" and carefully prepared

papers by its members, with material gathered from missionary periodicals and books. "When I first invited the ladies to write and read," said an auxiliary president, "they thought me wild!" But that did not discourage the valiant spirits who had the prophetic vision. In October, 1879, an elaborate plan for mission study was inaugurated and thereafter published monthly in the *Heathen Woman's Friend* under the modest name of "Uniform Readings." We of the later time have rejoiced in the United Study of Foreign Missions, established interdenominationally at the Ecumenical Missionary Conference of 1900, and in its fine series of mission study text-books, published by the "Central Committee," but here more than twenty years before was set forth a series of studies as broad and thorough and able in outline, at least, as they. Indeed, so attractive and effective were these Uniform Readings that other denominations took notice and urged that the subjects might continue to be, as far as possible, those which they also might use. An enthusiastic and "well-known Congregational sister from Illinois" wrote to the *Friend* in November, 1879,

> I have read with a deep thrill of hope and satisfaction the Uniform Readings in the *Friend*. To me they are a prophecy of uniform missionary lessons for the auxiliaries of all our woman's boards and the long-prayed-for time when the mountain of the Lord's house shall be established on the top of all our denominational mountains. The whole earth must be gained for Christ. How much more inspiring to learn of the progress of the whole army than of one division alone! And as the interest in the whole is increased, it is axiomatic that the interest in each part would increase. When our Sunday School lessons became international, it was a trumpet call for oneness among our great Captain's soldiers that sounded to the uttermost parts of the earth. Let the second call come from woman for uniform missionary meetings or lessons. Such light could not be confined; it would shine out. Nothing else could give so great an

impulse to all missionary effort as such a movement for union. Our (Congregational) auxiliary has adopted your Uniform Readings and I pray that you may be able to continue them. Please vary your plan, if possible, so as to keep them undenominational for six months. By that time the elect ladies of all our woman's boards will be stirred up and the way prepared.

Not in six months was this ardent prediction fulfilled, but when in 1900 the interdenominational plan was initiated, surely we may feel that the Uniform Readings of the Woman's Foreign Missionary Society had helped to pave the way.

The Uniform Readings Course began with the general history of Christian Missions, as did *Via Christi* of the Central Committee series twenty years later; then followed the Modern Missionary Movement, and third the Woman's Missionary Movement; then came three months' study of each of the great foreign fields in turn, first the history and general characteristics of the country and people, then its general missionary history, and thirdly its Methodist Episcopal Missions. There were also references to encyclopædias, histories, and magazine articles galore, so that to follow the Uniform Readings was to obtain a liberal education! They must have fulfilled the ideal of Mrs. Jennie Fowler Willing, who in the *Heathen Woman's Friend* for July, 1869, exclaimed, "We need not so much freshets of eloquence as rills of Christian influence—not alone thundergusts of fervor, but showers of instruction!" Here were showers of instruction indeed; so copious were they that in the second year there was a plea for less prepared material, but more topical lessons, so that the members might search out for themselves the wonderful story of missions in all the world.

In 1890 these Uniform Studies were issued as a sup-

plement to the *Heathen Woman's Friend* and could be purchased in quantity for use in the auxiliary societies, and in 1894 came *The Study,* with which the present members are familiar. When in 1900 the United Study of Foreign Missions was adopted by six, and soon by seven woman's mission boards and the suggestion of Dr. Harlan P. Beach that text-books, and not pamphlets, be published, was followed, *The Study* placed these text-books among its chief subjects, combining with them topics relating directly to the Society's work.

In the early days the Uniform Readings were prepared by different authors, usually the missionaries expert in their own fields. In 1887 Mrs. J. T. Gracey was appointed to prepare the topics and readings. When at the Silver Anniversary session of the General Executive Committee *The Study* as a separate periodical was authorized, to be "a simple, intelligent statement of facts in popular form," Mrs. Gracey was chosen its editor and continued in this office until 1901. Mrs. M. S. Budlong carried the work for a year, and Miss Elizabeth C. Northup "served a brilliant apprenticeship in missionary authorship from 1902 until 1906," when Mrs. George W. Isham began the editorial task, which she ably performs. Thus since 1879 there has been an unfailing stimulus to mission study in the Society and its example has been followed through the interdenominational lines in all the Woman's Boards of Foreign Missions in America.

Leaflets

From the New York Branch came the inception and the development of the use of leaflets which has been of undoubted value in the progress of the Society. "Where two women of the Woman's Foreign Missionary Society are gathered together," writes Miss Eliza-

beth C. Northup in the Society's *Jubilee Report,* "plans in its interests are likely to follow. This was the result in 1877, when Mrs. J. T. Gracey and Mrs. D. D. Lore spent a winter together and projected the seed-thought that resulted in 'sowing the country knee-deep with missionary literature.'" These wise-hearted ladies held many an earnest discussion about the need of leaflets for free distribution among the women of the Church to awaken missionary enthusiasm. Mrs. Lore was a delegate to the meeting of the General Executive Committee in that year and presented the matter there; some semi-practical members said, "We have no money for such a purpose," other pessimistic persons declared, "No one will read missionary literature." Yet the *Heathen Woman's Friend* was increasing in size, in price, and in subscribers and refuted the statement. A Leaflet Committee of six, representing each Branch, was appointed and each Branch was asked for twenty-five dollars for expenses. Mrs. Gracey was made chairman of this committee and during the first decade prepared most and sent out all of this literature. Indeed, she remained until 1900 "the outstanding figure in connection with this part of the work." Miss Northup truly says, "No more shining name than hers appears in the list of the many women who have been used of God in the making of the literature." Millions of pages of missionary information and inspiration have resulted from her initiative and endeavor.

Mite Boxes

To the New York Branch is due also the introduction of mite boxes into the Society. On April fifteenth, 1870, at the monthly meeting of the Executive Committee of the very new New York Branch, Mrs. Stephen Olin, the President, proposed that "a system of mite boxes be

instituted by our Society for the purpose of eliciting and spreading an interest in our work, and as a very practical way of adding to the Funds of the Society, the plan having been most successfully tried in the Episcopal Churches." It was at once voted to adopt the plan and the matter was entrusted to a Committee which acted promptly. The boxes were present at the next meeting. In October we find the name of Mrs. Cyrus D. Foss, now the beloved President Emeritus of the Society, as a loyal and energetic member of the Committee to "arrange the mite boxes on a systematic basis."

This was by no means Mrs. Foss's first task in the New York Branch, of which she was a charter member. Mrs. J. H. Knowles tells us that in the home of Mrs. George Lansing Taylor Mrs. Foss and Mrs. Taylor framed a part of the Constitution of the Society which was finally adopted. Her able service in the Branch continued during the pastorates of her distinguished husband in New York and Brooklyn. It is a pleasure for the Branch to recall this link with Mrs. Foss, who in later years held important offices in the Philadelphia Branch, visited many foreign fields of the Society's work, and was the President of the Society from 1897 until 1908, when she was chosen President Emeritus.

"Headquarters"

The Branch at first held all its meetings at the Methodist Building at 805 Broadway, New York. The *Minutes* of the Annual Meeting of 1880 chronicle an innovation: "A new departure characterized the Annual Meeting of March eighteenth, 1880. Instead of scaling the weary heights of 805 Broadway to the Mission Rooms, we were cordially and delightfully entertained in the chapel of St. Paul's Church, New York!" In 1881

the Annual Meeting was held in St. Luke's Church, and in 1882 Central Church, of which Mrs. Skidmore was a member and a class leader, welcomed the meeting. Thereafter an adjustment of the By-Laws made it legal to hold the meeting outside of New York city and an invitation to Albany was accepted for the Annual Meeting of 1883. But for the monthly and quarterly gatherings the Branch continued to "scale the weary heights of 805 Broadway." That this was not without its episodes of inconvenience a merry Minute by Mrs. Knowles attests:

Jan. 21, 1881. On account of subterranean convulsions recently occurring near the Mission Rooms, the usual place of meeting was found to be uncomfortably cold. An invitation was sent to the ladies to hold their session in the comfortable office of the Missionary Secretaries. Accordingly thirty-one persons there assembled, illustrating in this considerate act of the representatives of the Parent Board and the appreciative acceptance by the W. F. M. S. the true principle of Liberty, Equality, and Fraternity!

There is a jubilant note in the *Minutes* of the Quarterly Meeting of September nineteenth, 1889:

The time for adjournment came, but, strange indifference!—not a word was heard, "not a funeral note"—though this was the last time we were to gather in the time-honored Mission Rooms at 805 Broadway. Thus in the world's march the outward and visible vanishes—only the spiritual abides. The Quarterly Meeting closed and the place which has known the W. F. M. S. for twenty years will now know it no more forever!

For an interval the meetings were held in various churches until April sixteenth, 1890, when the ladies met in "the new mission rooms" at 150 Fifth Avenue.

But the Branch as yet had no local habitation of its

own. In October, 1891, Mrs. J. T. Gracey reported to the Branch Annual Meeting the law passed by the General Executive Committee that each Branch should have a depot of supplies for missionary literature. "A lively discussion followed." It was resolved that such a "depository" should be located in New York. Negotiations were opened with the agents of the Book Concern, Dr. Sandford Hunt and Dr. Homer Eaton, and with the Missionary Secretary, Dr. J. O. Peck, and Room 13 was secured. The gratitude of the Branch was expressed to Mr. J. M. Cornell, who paid for its rental for the first year. A clerk was chosen, Mrs. Louisa Cole, and furnishings were contributed. One hundred and nine varieties of leaflets were found to be on hand. Room 13 was opened for service on April twenty-fifth, 1892, and the number of leaflets increased to two hundred and fifty. In 1893 the title of the Room was changed to "Headquarters of the New York Branch and Depot of Supplies." An important committee was placed in charge of the enterprise.

In 1894, at the April meeting, "the new clerk, Miss Elizabeth M. Strow, was introduced" and for ten years continued her faithful and cheerful service, until her departure for China as a missionary of the Branch. In 1895 the Board of Managers of the Missionary Society, through Dr. S. L. Baldwin, communicated to the Branch the pleasing intelligence that "the use of Room 13 would be granted free to the Woman's Foreign Missionary Society," and this privilege continued for a number of years.

So vivid a picture of the varied usefulness of "Branch Headquarters" (now Rooms 715-716), from the pen of Mrs. S. J. Herben, chairman of the Committee in 1897, appears in the Report of 1898, that it is in part given

here. After speaking of the subcommittees, Devotional, Reception, Room, Photographs, Resources, Records, Literature, *Friend's* Items, the story continues:

On the radiator by the window stand a chafing dish and a five o'clock tea kettle, suggesting busy days when foreign boxes are invoiced, repacked, and shipped; when General Executive and Branch reports and mite boxes by the thousand are sorted, wrapped, and forwarded to fill the orders of Secretaries; when tickets and checks are secured at great expense of time and effort to be in readiness for outgoing missionaries; of over twenty thousand free Thank Offering leaflets, sent out this year; of library books borrowed and returned, that have to be correctly checked; of telephones, telegrams, and special delivery letters that demand immediate attention; of countless inquiries personally and by letter; of requests for free literature, often unaccompanied by return postage and sometimes without both the name and address of the writer; of pastors who came for information on missions; of visits from representatives of sister—and brother—organizations when the widest information must be instantly and accurately forthcoming; of the mild, but impossible requests for typewritten copies of long missionary letters by the dozen; of duties as clerk to sell books, leaflets, stationery, postage, and—silver polish; of infinite patience on Committee days when everybody wants everything at the same time; but the list is long enough to show why the Office Secretary, Miss Elizabeth M. Strow, often misses her luncheon and why the chafing dish and tea kettle stand suggestively near.

There is another light on this picture. There are quiet hours in the busy hive when the hum of toil ceases. Yonder in that chair sits a missionary going back to her work. She has just broken home ties and her heart is very tender. Only God could know that her aged father would go home to heaven before she reached Japan. Only God could know how the memory of the famine orphans rose in the mind of the gray-robed deaconess as she gazed on the box of dresses all ready to send to the relief of the overworked missionary she had just left in India, and her quick tears told of her gratitude for the love which had wrought so much by faith, and not by sight. Only God could know why the new missionaries clung so closely as they said

good-bye and started on their lonely way. Room 13 is the missionaries' home. In memory it is to them the tangible center for the great New York Branch. To it they turn for comfort when leaving; to it they look for a welcome home. Shall we not make it the cheeriest spot on earth for our sisters who go in our stead?

In 1924 the Branch was glad to entrust these important interests to Mrs. Isabella Thoburn Currie, niece and namesake of the Society's first missionary. Her able and varied service is greatly valued.

"Student Work"

That the Society early turned its attention to the young people in school and seminary the following beautiful letter from Miss Isabella Thoburn, published in the *Heathen Woman's Friend* for May, 1870, gives evidence. This letter has not yet lost its power of appeal.

To the Young Ladies in our Seminaries and Colleges:

I have many young friends at home to whom I would like to write, but not having time for so many separate letters, I address through the *Friend,* not only those I know, but whom I would like to know—all the young ladies in the seminaries and colleges of our Church.

I have been one of you, both as pupil and teacher, and have been so happy in those relations that it was hard to break them off, even for this work; and I can never so separate myself from you as to lose my interest in your success.

I think of you often here, and of your bright, hopeful lives, in comparison with the limited privileges and dark prospects of these girls around me. You have every incentive and opportunity to cultivate your minds—they are shut away from all means of improvement and are kept in a state of perpetual childhood; childhood in ignorance, but not in innocence or happiness. If you desire education, your friends gladly assist you; they meet only discouragement, and, instead of the approbation which you receive at every step of your progress, they are watched

with jealous suspicion. You enjoy a wide world of earth and sky, you have treasures untold in books, in the fine arts you find measureless fields of delight, and in society all your pleasures are redoubled by participation and sympathy; their world is bounded by the walls of the zenana, but there they have none of those influences and associations that make home life so dear to you. When you give your hearts to Christ, there is rejoicing among all who know you; if they confess a faith in the Gospel that they seldom have, it is at the peril of all they possess—home and friends, and even life. In the house where I am staying are two beautiful girls, young as many of you, who were compelled to fly to their mother and finally to the mission home, for protection against the cruelty of their husbands, and all because they became Christians.

I think of you as I ever knew you, with warm hearts and generous impulses ready to give a helping hand wherever your sympathies are enlisted; and for Christ's sake, to whom you owe all that makes your life in any sense better than theirs, I want to ask you to do something for these girls. I do not mean that I want you to make one donation, or to give an additional contribution at the next missionary meeting you attend, but I have thought it possible that you might unite in some scheme to do a permanent work for them. Could you not from the Conference Seminaries of the Church send a missionary to India?

The Woman's Foreign Missionary Society works by means of or through local auxiliary societies. There are societies of this kind in some seminaries—there should be in all. Then, through your corresponding secretaries you could have an understanding with each other, by which you could work to one purpose. Twenty-five seminaries, contributing each thirty dollars a year, would support a missionary. We have, I believe, over fifty Conferences, each of which has one such institution within its bounds, and many of them three or four. Fifty seminaries, at least, could be brought to *coöperate* in this good cause, and so many would be able not only to pay the salary of the missionary, but the expenses of her school. Will you make the effort? If you do anything, you should begin at once before you separate for the holidays. Let a missionary meeting be part of your anniversary exercises.

It is from my heart and not formally, that I conclude this letter, with much love from

Your friend,

ISABELLA THOBURN.

Lucknow, March 5, 1870.

This noble letter first voiced the need to which student secretaries and Sister Colleges are now responding. Now the girlhood of the Occident and the no less beautiful girlhood of the Orient are bound together in a glad fellowship, for the little school which Isabella Thoburn opened in 1870 in the noisy, dusty bazaar of Lucknow, transplanted first to "the Ruby Garden" and now to the more spacious quarters of "the Moon Garden," has grown and blossomed into the first Woman's Christian College of all Asia, and colleges in America are glad to share in fostering it and the other Christian Colleges for the girls of the Orient.

The Isabella Thoburn College needs to give no other evidence of its fine spirit and achievement than the charming and gifted young women who, bearing its degrees, have come to the universities of America for their graduate work.

It was a long day from Isabella Thoburn's appeal to the students of America in 1870 to the finished organization of the Department of Student Work in 1912. There was indeed slowly growing appreciation of the resources of strength and enthusiasm in the college world, as the number of collegiate alumnæ increased. Sporadic attempts were made to "bridge the chasm" between the student and the Society. The pioneer instance of the alumnæ of Wilmington Female College has been noted. At the twentieth Annual Meeting of the New York Branch in 1889, "a discussion on 'The Missionary Cause in our Colleges and Seminaries' was opened with a

paper by Mrs. A. E. Rice of Batavia, N. Y. The paper was suggestive and the discussion which followed was participated in by many ladies. The advisability of having returned missionaries visit and address the students of our institutions of learning was earnestly set forth, and Mrs. Gracey, Mrs. Hibbard, Mrs. Easter, and Mrs. Rice were appointed a committee to carry out the plan." At the Annual Meeting of 1892 Mrs. J. T. Gracey, whose far sight and constructive mind were of great value to the Branch in many new lines of service, made a report from this Committee, of which the *Minutes* give the following résumé:

> We have in this country nearly five millions of Christian young women. There are one hundred thousand women in colleges; about fifty thousand of these are Christians. Two thousand have enrolled as volunteers for foreign missionary service. Within the bounds of the New York Branch are the following Methodist schools and colleges: Cazenovia, Chamberlain Institute, Claverack, Fort Edward, Drew Seminary at Carmel, N. Y., Genesee Wesleyan Seminary, Ives Seminary, Hackettstown, Pennington, Syracuse University. In these institutions there are twelve hundred and eighty-two girls. Letters have been received, showing that in all of them the missionary spirit is cultivated. In some there are organized societies, and in many of them the students have been addressed by returned missionaries during the year. Several of these institutions have representatives in the foreign field. Pennington leads in this respect.

There were instances also of the support of certain missionaries by their former classmates. In 1895 at the Branch Annual Meeting Mrs. Gracey pleaded for missionary literature for the students and the Rev. Dr. Louis Albert Banks at once offered to provide the *Heathen Woman's Friend* and the *Study* for one year for every seminary, college, and theological institution in the Branch.

But it remained for Mrs. Stephen J. Herben to bring to an effective system the relation of the Methodist Episcopal students in the colleges and seminaries of America to the Woman's Foreign Missionary Society. Mrs. Herben has a constructive genius—a joy in "the sacred adventure of blazing trails"; to her inventive mind and courageous energy the Society owes many innovations which have become an essential part of its method—the Mid-year Meeting of Branch Officers, the relation of the Home Secretaries to the General Executive Committee, the application of warmth to "Zero Charges," the Library Service. But the Student Department, long a dream, at last a reality, is her chief joy. The inspiration came to her while she was a member of the New York Branch, though it was brought to fruition after patient years when she was associated with the Northwestern Branch. It was in this wise, we are told, that the vision of the oncoming groups of young people, educated, committed to Kingdom service for leadership here, for missionary work beyond the seas, came vividly to her ardent spirit.

Seated one day at a Board meeting of the Woman's Foreign Missionary Society in New York, observing from an obscure corner the women there at work, Mrs. Grace Foster Herben found herself considering the number of college trained women among them and the various institutions thus represented. At the same time she was idly tracing with her pencil the familiar letters W. F. M. S., when suddenly these letters flashed to her mind the words *Women From Many Schools.* With these words came a vivid impression of the importance of the colleges as recruiting grounds for the trained workers of the future—also the burning question, "What are we doing to cultivate this field?"

Thus was born the idea of a Student Department which should keep in touch with the thousands of Methodist women students in our colleges and bridge over the years of almost complete separation from the activities of their own church in such a

way as to lead them back into intelligent, active service under our organization when college days are over.

This was to Mrs. Herben a most compelling experience, but it was sixteen years before she had the joy of seeing the fulfillment of the cherished idea. In 1905 she made the experiment with a group of young women at Northwestern University in her own home in Evanston, Illinois.

In 1906 the Northwestern Branch under her influence elected its first Secretary of the College Department, Mrs. William Boyd. The success of the experiment stimulated further consideration. The whole situation was complicated by the active relationship of the Young Women's Christian Association and the Student Volunteer Movement with the colleges. In 1908 the General Executive Committee endorsed the plan and the Branches began to elect College Department Secretaries. The more detailed features of the Department were worked out by many conferences and much correspondence and in 1912 the great task was complete. Since that day "twenty-seven denominations have followed in this trail."

No enterprise of the Society has presented such unusual difficulties and required such delicate adjustments as the Department of Student Work, as it is now named, and none may prove more rewarding as a source of strength and power in all the long years to come. Mrs. Herben's hope was worth waiting for, though it must have often seemed to her eager spirit like "hope deferred."

Candidates and Their Special Training

In the Minutes of the very first meeting of the New York Branch, March tenth, 1870, appears the name of the candidate, who became the Branch's first missionary.

"Mrs. Butler read a letter from Dr. Clarke of Owego, proposing the name of Miss Fannie Sparkes as a suitable person for this society to adopt as missionary." Thereafter there were not many meetings when there was no candidate under consideration or no provision voted for a candidate's further training or equipment for outgoing.

We are rather startled at the action of the first September quarterly meeting of the Branch, 1870, when "it was voted that one hundred Hindustanee grammars be purchased in England for the use of missionaries to be sent out by this society"! Surely here was faith in the future! And here also were the Language Training Schools in embryo! One wonders what became of all those "Hindustanee grammars"!

"Itineraries"

Of the heroic work of Mrs. William Butler, Mrs. Dallas D. Lore, Mrs. William B. Skidmore, Mrs. F. G. Hibbard, and others in days and weeks of journeying to organize auxiliary societies throughout the Branch there is evidence elsewhere in these pages. It was from such faithful seed sowing that the life and growth of the Branch came so swiftly and abundantly in those early years. Not only were churches visited, but the camp meetings at Round Lake, Ocean Grove, and elsewhere became centers of interest in the new enterprise which radiated far and wide. Mrs. Butler's record of seventeen meetings in nine successive days could hardly be surpassed.

"Special Work"

In the *First Annual Report* of the Society, June, 1870, Mrs. Butler, as Corresponding Secretary of the New York Branch, writes:

The New York Branch, which comprises the States of New York and New Jersey, has engaged to undertake this year the work of sending out and sustaining a lady missionary, who will sail for India, probably in September. This Branch has also become responsible for one-third of the expense of sustaining the Girls' Orphanage in Bareilly, India, besides sustaining the Female work in the cities and towns of Bareilly, Shahjehanpore, Budaon, Panahpore, and Khaira Bajiara. This embraces the support of Bible women and girls' schools. This Branch has also undertaken the maintenance of the Female work in Fuh Chau in China.

The auxiliary society, organized at Albany on November sixteenth, 1869, at once pledged itself to support Miss Fannie J. Sparkes, since it seemed to the members "only fitting that the first missionary sent by the New York Branch should be supported by the Capital of the Empire State." The organization of Brooklyn, W. D., formed in September, 1869, "nobly resolved to maintain the women's and girls' schools in Panahpore," the city of refuge for persecuted Christians. Special individual gifts, to the amount of $327.50, were made in 1869 for the preparation and outfit of Miss Sparkes.

Of the nearly one hundred and fifty girls of the Bareilly Orphanage—an enterprise which the general Missionary Society committed to the Woman's Foreign Missionary Society as its first charge—eighteen were adopted by the New York Branch at once, and this number was soon doubled. These girls were supported by members of the local societies and they were named for their patrons or by them. Thus there were little dark-eyed, brown-skinned children, bearing names held in high honor in Methodism—Mary Garrettson, Harriet Skidmore, Kate Bond, Minnie Cornell, Fanny Hamilton, Harriet Wright, and many another. Did these little girls sometimes long for the pretty names of their native

tongue, so soft in sound and graceful in meaning? Five Bible women, similarly named, were also maintained by patrons of the New York Branch, as soon as it was organized.

An instance, both pathetic and amusing, of the ardor of the members of the Branch, as well as of their spirit of self-denial, is given by Miss Mary M. Queal, one of its ablest leaders. A little woman in rusty black crowded to the front at the close of an address at a Branch meeting, and, taking Miss Queal's hand, said that she must have a girl in some mission field for her very own and to bear her name. Later she wrote to Miss Queal:

> Now I feel I have a substitute who can fulfill my long cherished desire to be a missionary. Just as soon as we begin to do for any one how different we feel towards them! I feel that she is very near to me and my prayers for her and in fact for all the missionaries have a new interest. They who do not have this personal touch do not know what happiness they have missed. When I tell you I am in my seventy-second year, have a house full of boarders, three shut-ins, and two are cripples, and a sister in her ninety-second year, three doctors coming here during the winter and no nurse but myself for any of them and only one incompetent girl to help me, you will see the demands upon my time, but I feel that *I must have* another girl to bear my married name, as this one does my maiden name.

"I must have"—surely the Holy Spirit inspired in her eager heart a sense of the Divine necessity of Him who said, "Other sheep I have; them also *I must bring.*"

Of the amazing growth of "Special Work," and of its present counterpart, "Field Support," there is evidence elsewhere in these pages.

"Children's Work"

It is a truism that the Church which cares for the children is the Church with a future. The Woman's Foreign

Missionary Society, like Christiana on her pilgrimage to the Celestial City, has always taken the children with her. Bishop Simpson's prediction, in his address at the first public meeting of the New York Branch, on November eleventh, 1870, that the new Society "would indoctrinate the mind of childhood with missionary zeal," was even then on its way to fulfillment and has been increasingly verified in every succeeding year. The New York Branch alone in 1925 is happy in counting between five and six thousand Standard Bearers, and an equal number of King's Heralds and of Little Light Bearers, supporting several missionaries and scholarships on the foreign field.

The offering that children might bring, in the name of the Lover of Childhood, to the new service for the unhappy childhood of the Orient was in the earliest thought of the Society. Indeed, the little girls themselves seem to have been the first to propose it. While their mothers were writing the Constitution and By-Laws, their small fingers were laboriously stitching the pretty articles for Children's Fairs for the foreign missionary cause. The success of six little girls in Swampscott, Massachusetts, in such a venture early in 1869 leads the *Heathen Woman's Friend* to prophesy that if the children of thirty churches would do as well, they could send out a lady missionary of their own—a hope that has been realized many times over. The *Friend* also commends the children's self-denial in the matter of candy on behalf of foreign missions, "for it will be far better to eat of the fruit of the Tree of Life forever, with some one saved through the aid of our money and prayers, than to eat those luxuries here which please only for a few moments."

The laudable enterprise of the little girls of New York who on April fifteenth and sixteenth, 1870, held a Chil-

dren's Fair in "the parlors of Mrs. Gov. Wright," from which over nine hundred dollars came into the treasury has been noted in a preceding chapter. The New York Branch, then but two months old, passed an enthusiastic vote of thanks to "the children and the ladies who had assisted them for their handsome contribution to this Society for which they had labored so diligently and so successfully." Doubtless the mothers and grandmothers of these eager, little girls had been members of the Juvenile Missionary Societies, auxiliary to the "Parent Board," the first of which was organized in Troy, N. Y., by Mrs. Mary W. Mason in 1830.

The *Heathen Woman's Friend* in its second issue, that for July, 1870, established a "Children's Corner," with an account of "Little Girls in India," and here may be found in succeeding numbers delightful letters from foreign lands, especially from "Aunt Bella," the versatile Isabella Thoburn, and brisk articles by "C. B." and "J. M. O." and other easily recognized leaders. Mrs. Olin contributed a touching account of the early death of a great-granddaughter of John Jay, a lovely child, who bequeathed all her little treasures to missions. The pathetic note, then prevailing in literature for children, appears also in "Little Graves," "Another Little Missionary Gone," "Buried Alive," and pitiful stories of the Juggernaut, but the Children's Corner was in the main as "sprightly" as its lineal descendant, *The Junior Missionary Friend,* whose present editor, Mrs. N. Walling Clark, the New York Branch is proud to claim as one of its members.

"Public Meetings"

When the Female Missionary Society celebrated an anniversary or bade farewell to a departing missionary,

the ladies followed the dictum of St. Paul and kept silence in the churches, listening with modest gravity to the dignified, long-coated brethren whom they had invited to "improve the occasion." The meetings were often "protracted," listening was then one of the fine arts, and the ladies were as skillful in sermon-tasting as Mrs. Macfadyen of Drumtochty. The public gatherings of the Woman's Foreign Missionary Society began with the same method. It was not the eloquent Mrs. Butler nor the devoted Mrs. Parker who addressed the "first anniversary meeting" in Boston on May twenty-sixth, 1869, but their reverend husbands and other distinguished divines. However, a change soon came over the spirit of the young Society. These women of the burning heart could but speak of the things that they had seen and heard in lands afar. The leaders at the home base, under the stimulus of their own fine endeavor, felt themselves, as Mrs. Jennie Fowler Willing said in the *Friend* of August, 1869, "under bonds to help heathen women." The spirit which animated them is illustrated in the following reminiscence of Mrs. J. E. D. Easter:

I think the first move to bring the work to the attention of the Central New York Conference as a body was at its session in 1873, at Weedsport. I received a telegram from Dr. Easter that I was wanted at Conference for a missionary meeting. Supposing that the design was to meet a group of the preachers' wives who had accompanied their husbands to the Conference and enlist their interest for the project, I went. * * * At Weedsport my husband met me, saying: "I suppose you understand that this is before the Conference." I said, "Before the Conference!!! I never would have come if I had known that!" Presently the Church bell began to ring and we were at the door—I repeatedly saying, "There is no use talking; I cannot do it!" The church was packed even to the vestibule. Some one said, "Mrs. Easter, you are wanted at the front." The meeting opened—Dr. Hibbard presiding. I took no interest in the singing

nor the Scripture reading, but with the prayer I dropped on my knees and said, "Oh God, if ever you helped me, help me now." A few auxiliaries had been organized and they were reported, I think, by Mrs. Lore. When I arose to speak, the whole scene changed. The brethren vanished from sight and instead were hundreds of millions of heathen women pleading, "Just a word for us, sister!" and there was a victory—instantaneous, complete, and permanent, for God did it; to Him is the glory. I doubt not that in its essential features many women have had a similar experience. God thrust them out and empowered them to do His bidding.

Thus, as Mrs. Knowles has said, "the Society made many Christian women see the true beauty and joy of living, teaching them to be strong, confident, and happy in work they once thought they never could do." Thus in all the years to this day when they were "wanted at the front," they have obeyed the summons, whether it was to serve on the front line in the far-away lands or at home. When, therefore, in September, 1870, the Executive Committee of the New York Branch was enthusiastically planning for the farewell meeting in honor of Miss Sparkes, the first Branch missionary, a spirited motion, duly italicized, was adopted, "that it should be a *woman's* meeting and addressed by *women only*."

The spirit of gratitude to God for the honor of a great responsibility and a great task, and a compassionate eagerness to bring the comfort of Christ to shadowed lives released many a woman from the bondage of fear and gave her courage for that which had once seemed to her impossible. Mrs. Jennie Fowler Willing in the *Friend* for June, 1871, well expressed the thought in many hearts:

It is very kind of Him to lay this work upon us. We will be better and nobler in heart and life for doing it, more fully fitted for our blessed home duties. How good of Him to let

us put our timid, trembling hands on the mightiest leverage for the upheaval of old systems of wrong! We ought to thank Him upon our knees for this. Our hearts ought to leap to this work in the fullness of their joy.

The fear in some conservative minds that the public duties of the new Society would diminish in its leaders the charms of femininity were soon dissipated. In an enthusiastic report of a very successful New York Branch meeting, published in an early *Friend,* the writer exults that "in these three days of public work there was no trace of masculinity, all so womanly and devout."

One cannot quite forbear quoting a part of an article, entitled "Bound Feet," contributed by Mrs. Joseph H. Knowles to the *Heathen Woman's Friend,* in March, 1888:

I was much interested in a recent letter from China in *The Christian Advocate,* written by Bishop Warren, in which he speaks of a woman of sixty who had unbound her feet because she had lately "vividly realized that she would be ashamed to go toddling up the golden streets on mutilated feet." I fell at once to thinking whether there are not women outside of China who would better "vividly realize" the same thing with reference to themselves.

"Will you take the place of president in our auxiliary, Mrs. A.?" "Really, you must excuse me. It would be impossible for me to attend the meetings, and I have not time to look after the interests of the society." Yet Mrs. A. has time for frequent shopping excursions and for anything else that she really wishes to do. Self has bound her feet from girlhood.

"Will you lead the meeting next month, Mrs. R.?" "Really, you must excuse me. I never could gather courage to stand before an audience." Self-consciousness and timidity bind Mrs. R.'s feet. Yet her friends know that if she were only "free in Christ Jesus," she could do great things for Him in her quiet, agreeable way.

Illustrations are numerous. Self, timidity, unbelief (perhaps all varieties are included in these three) hold back many a child

of God who ought to be walking in a free and gladsome service.

The Lord gives much encouragement for our feet. Even though we have traveled painfully and slowly up to sixty years, we may take example of our Chinese friend and unbind at once. Shall she walk with a free step up the golden streets to the Throne, and we follow with limping tread? "How beautiful are the feet of them that preach the gospel of peace, that bring good tidings of good things!" "Our feet shall stand within thy gates, O Jerusalem."

The spirit with which the Branch takes up its varied task is well expressed in the motto of the New York East Conference in 1912:

"Doing what you can't."

Intercession

The secret of this new gift of power was well known to the Society's pioneers—like the faith which made it theirs, it was not of themselves; it was the gift of God. In *Our Work for the World*, the record of the Society, published in 1913, it is said: "A power above all computation, not to be expressed in figures or in any other mode of expression, is the power of our God. He who thrust us into this work said, 'All power is given unto me. Go ye, therefore, and disciple all nations, and, lo, I am with you alway.' At our command are the Divine resources—if we will but appropriate them. How shall we fathom the possibilities of this power!"

The many methods of service were and are but the channels of God's grace; the complex machinery, wheel within wheel, depends for its running upon the current of His mighty power. "Two cents a week and a prayer" was made the seal of membership. The treasury has ever been close beside the altar.

The Society itself was ever a League of Intercession,

long before the League was formed; especially have the missionaries been upborne on the wings of prayer. With the outgoing of the Branch's first missionary came the first Day of Prayer. Mrs. Butler writes in the *Heathen Woman's Friend,* September, 1870:

We wish now to announce to all subscribers and friends that Wednesday, the 21st of September, is the day named for the departure of our missionary, Miss Sparkes, to India. We would suggest to all our auxiliaries the propriety of having a Woman's Missionary Prayer-meeting that day; that there may be special, earnest prayers for her—prayers that will, in faith, claim for her the fulfillment of the promise, "Lo, I am with you alway, even to the end of the world"; prayers that will bear her, *our* substitute, *our* messenger, on wings of love, very near to Jesus; that will bring His choicest blessings down, and cause a rich baptism of the Holy One to rest upon her heart; prayers that she may be protected on her long and trying journey, and that she may have grace and strength for her new and arduous duties; prayers that will be answered for her, in making her an angel of mercy to many a heathen woman and girl, that will open her way to their homes and open their hearts to receive the Saviour.

And let the dear sisters who have preceded her, Miss Swain and Miss Thoburn, have a large interest in our prayers. God is blessing them in their work. Yea, let our right hand forget its cunning rather than that we should forget to pray for our missionaries!

C. Butler,
Cor. Sec. N. Y. Branch.

A paragraph in a later *Friend,* quoted from *Life and Light,* gives an earnest appeal for intelligence and feeling in praying for the missionaries. "The unmeaning formality of some prayers reminds one of the following: 'O Lord, bless the missionaries, who have taken their lives in their hands and gone to the *uninhabited* parts of the world to preach the Gospel.'" Miss Thoburn, reading this appeal in her far-away home in India, to which

the coming of the *Friend* must have been an eagerly welcomed event, is stirred to second it in an excellent article, published in the March number, 1870—"How to Pray for Missionaries." From it a few sentences follow:

Among many the opinion prevails that missionaries are half saints, half heroes, struggling painfully on in a life of peculiar trials. They are supposed to be so isolated from the temptations common to mortals that they molest them no more, and all they need from Heaven are health, strength, and an ever open way before them. Most prayers for missionaries are like those we might offer for the martyr at the stake whose soul-battles are all fought, but who is called to pass through an outward fire of affliction in following his Lord. * * * Missionaries take their human hearts with them and human nature is not changed by crossing an ocean or a continent. * * * Let those who pray for missionaries ask that they may be sustained, not in any great sacrifice, but in the daily trials common to all. * * * Then ask for us that while living in a land of falsehood, dishonesty, and impurity, we may be preserved from the distrust and suspicion that chill all sympathy and withhold the hand from all helpful service for others. Ask that where the social feeling of the low to the high is expressed in servility and of the high to the low in oppression, we may not rate ourselves or any fellow being as greater or less than we stand in the sight of the One-Father. Ask that where human life is abundant, where the helping are few and the needy are many, where weakness in some form is always present, we may never fail to see our Lord in His poorest image—that every wayside beggar may be sacred to us for the sake of Him who, in leaving the poor always with us, taught that whatever is done in stripes or healing to the least of these is done to Him. Ask that through all and above all we may be true and loving to God and man.

Thank-Offerings

There has never been a time in the more than half-century of the Woman's Foreign Missionary Society when thank-offerings did not find their way into its treasury. Many a handmaiden of the Lord whose "spirit has

rejoiced in God, her Saviour" has brought her offering of gratitude for some special and personal evidence of His loving-kindness. Indeed, the whole enterprise has ever been an expression of thanks to God for His unspeakable gift. What could make more vivid the blessings of the Christian faith than the dark pictures of women in non-Christian lands under the intolerable burdens which false religions impose upon women, facing the mysteries and sorrows of life without Christ and the eternal hope!

This spiritual experience of gratitude has now been wrought into the very texture of the Branch and every year has its day of thanksgiving. The origin of the Annual Thank-Offering is so beautifully told by Mrs. Joseph H. Knowles in her *Jubilee Report* that no further word is needed:

> The initials of our name, W. F. M. S., like those of the maidens of Hebrew history, have a meaning which made them very precious to those who understood their significance, and, while there are many interpretations of these mystical letters, the one given by those who loved her best was this: The World For Jesus My Saviour. The very sound of this name with its inspiring hope made the hearts of her friends so glad that they determined about 1900, to have every year a day of thanksgiving, when they would bring special gifts, tokens of love and gratitude for the great spiritual blessings she had brought to them, and to thousands in almost every land under the sun. For, since the day of her birth, * * * she had comforted hearts, opened prison doors, brought the light of heaven into dark souls, rescued little children from death, built hospitals and homes, and made roses bloom where once were only briers and thorns. And besides all this, she had made many Christian women see the true beauty and joy of living, teaching them to be strong, confident, and happy in work they once thought they never could do. And in this service they found the companionship of the Master so sweet that they knew Him in a way they never dreamed of before these visions were opened to them by this

talismanic name. So, year by year, the Thank-Offerings are brought with rejoicing and praise, because it grows more and more clear that the Saviour, who died for all, depends upon His people to help the poor, lost world find its way to Him, and that those who help with thankful, loving hearts are His nearest and dearest friends.

To Mrs. Knowles year after year has been committed the writing of the Thank-Offering Leaflet—the call to praise—and the series are little classics of spiritual expression, treasured by the Branch, which is ever grateful for her power to put into words the deeper experiences of the Christian life.

Thus year after year the Thank-Offerings here have blossomed into hospitals and schools and homes across the seas.

There is always in the gratitude of the Branch not only the remembrance of past mercies, but even more perhaps a sense of joy in sharing in the hastening of that "far-off divine event"—that Day of Thanksgiving, when the great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues, shall stand before the throne and before the Lamb, and sing the new song unto Him that was slain, and has redeemed them out of great tribulation—the Lamb of God, "who taketh away the sins of the whole world." How often in the meetings of the Branch, as one listens with quickened heart-beats to the stories of light after darkness, peace after fear and grief, the comfort of "the good tidings" to hopeless women of all nations the world around, the vision of the great consummation in Christ fills the soul with joy unspeakable!

MY THANK-OFFERING PRAYER

Lord, God, my Father—Lord Jesus, my Redeemer and Saviour, when I talk with Thee, I know I shall be sincere, for the desires

of all hearts are known to Thee and from Thee no secrets are hid. It is better to speak with Thee than with any human friend about what I owe for the wonderful gifts Thou givest me day by day. Speaking with an earthly friend I might try to hide some ingratitude or forgetfulness or selfishness that blots the sincerity of my purpose, but Thou, O Lord, knowest me altogether. Thou understandest my thought afar off, when it is so hidden in the depths of my being that I do not myself see its faintest glimmer. I earnestly pray that I may bring to Thee this year an offering without blemish.

I pray Thee, Lord, by Thy Holy Spirit bring to my remembrance whatsoever Thou hast said to me or done for me or promised me. Let the memory of it stir my deepest gratitude. Let me not forget all Thy benefits. While I thus talk with Thee, a tide of memory sweeps over my soul. My home—my sweet Christian home; the voices of those who brought so much blessing into my life; my education; my opportunities; my friends; the love; the wonderful, never-ceasing blessings falling upon me like the rain and sun from heaven; and, Lord, the sorrow that has refined my heart and brought me into fellowship with Thee. How precious are Thy thoughts to me, O God; how great is the sum of them; if I should count them, they are more in number than the sand.

And, Lord Jesus, I do now call to mind the many human hearts that suffer anguish such as I have never known; the little children starving, dying, while I have such bountiful supply of every good thing. My debt is very great! My heart melts with tender love to Thee and to all Thy needy, suffering ones everywhere. I cannot look in Thy face and not be ashamed that I ever could forget Thy goodness or ever be indifferent to Thy word, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." O Lord Jesus, have I been selfishly forgetful *of Thee?* Forgive me! Do not let me be content without giving for Thy dear sake a Thank-Offering that will express to Thee the secret, sincere, humble love of a truly grateful heart.

Lord Jesus, I pray Thee make this Thank-Offering the most acceptable to Thee of all my life.

For Thine own Name's sake, Amen.

Mrs. Joseph H. Knowles, 1923.

Library Service

The Department of Student Work has a partner—the Library Service. Missionaries are true book-lovers and many a missionary longs for fresh nourishment for mind and soul, as day by day she is giving out instruction and inspiration to other minds. To appease her book-hunger and to give to her school children the joy of books, which makes for happiness and well-being in any life, is the aim of the Library Service.

In 1920 the Home Department asked Mrs. Stephen J. Herben to supervise a companion-movement to that which the Board of Foreign Missions was initiating, to send books to the foreign field. Such a project had long been in Mrs. Herben's thought and she responded with plans which the Home Department found to be both "splendid and far-reaching" and which have now become a permanent part of the Society's enterprise.

The aim of the Service, as Mrs. Herben states it, is:

"That the works of God may be made manifest.

"That learning may be advanced.

"That world-friendship may be maintained."

The three-fold plan comprises Book Friends, Unit Libraries, and Permanent Libraries. The Book Friend sends to a missionary two books a year—on her birthday which is also the missionary's birthday, and on the birthday of our Lord. For this purpose Mrs. Herben has published a charming booklet with the birthdays of all the missionaries of the Society and a clever scheme for recording the book gifts.

The Unit Libraries are traveling units, which may be circulated throughout a mission or conference. One hundred or more books constitute such a library.

The Permanent Libraries are a more serious under-

taking and are being placed in the nearly sixteen hundred boarding schools and day schools, from kindergarten to college grade, which are supported by the Society in the sixteen countries which constitute its foreign field.

Valuable lists of books have been prepared by experts at home and on the field and all sorts of ingenious devices have been published to stimulate and guide the work.

The possibilities of this "Service" are beyond our thought!

> It is ours to accumulate knowledge in the form of books and furnish vast stores for our missionaries to organize into service where their work touches life at all points of human relationships. It is ours to make Jesus Christ known through the books that can reach beyond the spoken word, and can stay until the light of life shines through the pages, and one soul after another shall "see the Christ stand"; this is the purpose of Library Service. To achieve this alone can be true success.

Thus have the women of the Woman's Foreign Missionary Society "sought out many inventions," to promote the efficiency of their willing service. Each year brings new methods, new devices; nothing which consecrated ingenuity may develop or utilize is wanting. The spirit of their endeavor is expressed in these words, which Mrs. Herben has adopted for the Book-Mark of the Library Service:

> If God will show me anything that I can do for the redemption of the world that I have not yet undertaken, by His grace I will undertake it now, for I cannot, I dare not, go up to judgment until I have done the utmost God enables me to do to diffuse His glory throughout the whole, wide world.

The high resolve of the Female Missionary Society of 1819 characterizes also the Woman's Foreign Missionary Society in all its history: "Let us leave nothing unat-

tempted which promises to promote the advancement of the Redeemer's kingdom." No financial plan, from mite box to annuity, no kind of membership for all sorts and conditions of folks, even the shut-ins and the "memorial members," no form of printed word—leaflet, periodical, bulletin, report, program, text book, chart, map, poster—no clever or witty phrasing, no way of self-denial, no fellowship of intercession at noontide or on days of prayer, is "left unattempted which promises to promote the advancement of the Redeemer's kingdom." In these latter days even pageants and processions, buttons and banners and bells and banquets play their lively part.

What shall we say of the Society? Has God's promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon," ever failed? "Thank God," we answer, "No"! See the three million dollars laid on the altar for this work! See the fifty thousand women and girls receiving the Christian instruction through its channels! See its seven hundred Bible women and teachers, its hospitals and dispensaries for women, its female orphanages, its girls' schools, its college for women, its homes for widows and outcasts! See this "branch of the Tree of Life" shedding its "leaves for healing" in India, China, Japan, Korea, South America, Mexico, Italy, Bulgaria, and Africa! See its one hundred and forty missionary ladies, toiling in schools, in zenanas, among the sick, the lepers, the poor, who have "no other helper"! See the widows saved from sin and misery indescribable! Hear the glad tidings of salvation that resound from thousands of souls that have found Jesus to be their Redeemer! I have heard in a camp meeting held on the banks of the Ganges River, which the Hindus call the River of Death, a poor, aged woman give her testimony thus, "My sins are all drowned in the River of Life," and as she spoke her face shone with that light which comes only from above. This is the salvation we are called upon to teach.

Now God says: "Enlarge the place of thy tent, and stretch forth the curtains of thy habitation; spare not; lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."

Mrs. William Butler, in the Silver Anniversary Number of the *Heathen Woman's Friend*, March, 1894.

CHAPTER VII

THE FRUITS OF TWENTY-FIVE YEARS

"In all the world bearing fruit and increasing."
Colossians 1: 6.

Between the lines of the preceding pages lies much of the history of the first quarter-century of the New York Branch. As one turns the leaves of the Annual Reports year after year, one is impressed with the constant advance, like a rising tide sweeping over the sandy stretches and filling every pool among the rocks. Mrs. Skidmore in speaking of the splendid enthusiasm and generosity of the Ocean Grove Society, in whose annual meeting she took delight, once said, "It reminds me of the old lady who after every church service exclaimed, 'Better and better!'" So of the Branch's progress each summing up of results at the year's end stirred the members to thanksgiving for better and better accomplishment.

The year 1894 marked the Silver Anniversary of the Society. The New York Branch celebrated it at the Bedford Street Church, associated with the outgoing of Mrs. Ann Wilkins nearly sixty years before and with the farewells to the Branch pioneers in 1870, and having in its membership Mrs. Mary Knox Robinson, one of the most valiant leaders of the Branch, whose wonderful gift in prayer used often to lift the hearts of the members as on eagle's wings.

When in October the Branch gathered the harvest of the twenty-fifth year of the Society, it rejoiced over twenty-seven missionaries, of whom three were medical

missionaries—and Robert Moffat once said that a medical missionary should count a missionary and a half—it supported fifty zenana teachers, one hundred and fourteen Bible women, one hundred and seventy-five orphans, two hundred and seven scholarships, seventy-eight day schools. These enterprises of the Branch were located in India, China, Japan, Korea, South America, and Mexico. The summary of Home Work for 1894 was as follows:

Auxiliary Societies	857
Members	29,213
Young Ladies' Societies	290
Members	3,582
Children's Bands	86
Members	1,245
Subscribers to the *Heathen Woman's Friend*	3,278
Subscribers to the *Children's Friend*	2,159
Mite Boxes distributed	2,332

When we measure these figures against the year 1869, "when as yet there was none of them," we marvel at the progress, but when we place this Silver Jubilee beside the statistics of the Golden Jubilee of 1919 it seems but "the day of small things." When at the Annual Meeting of 1894 the treasurer reported for the year nearly fifty thousand dollars, many persons declared that "this outcome of our treasury was an evidence of the good hand of our God upon us," and these words were sung with enthusiasm:

"This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as His power,
And neither knows measure nor end.

"'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

The last verse was repeated with renewed fervor, and, when the eloquent report of Mrs. Skidmore was received with a rising vote of thanks, the audience burst into song in the words always dear to the Branch:

"O for a thousand tongues to sing
My great Redeemer's praise."

The *Minutes* add: "We could only repeat with gratitude the motto above the altar, 'What hath God wrought.'"

There has never been any lack of genuine Methodist enthusiasm in the meetings of the New York Branch.

Again, as gold surpasses silver, so the records of the treasury in 1919 outshine those of 1894, for the Golden Jubilee offering of the Branch was over two hundred and twenty-seven thousand dollars and in each year following the amount of receipts was over a quarter of a million dollars. But even in 1894 the New York Branch was providing approximately one sixth of the Society's funds for the foreign field.

The reasons for the growth of the work are not far to seek, but there are certain contributing causes which it is of value to note. One of these is continuity of service. Lengthy tenure of office is not always a thing to be desired, but the leaders of the Branch throughout the first twenty-five years and happily long afterward were of the true Apostolic Succession and had received their commission from the founders; thus were the cherished traditions of the beginning carried forward and those who have succeeded in the leadership of the Branch have been able to realize the greatness of their inheritance.

The long terms of service of the Branch officers of 1894, Mrs. Skidmore, Mrs. Cornell, Mrs. Knowles, Mrs. Baldwin, were of inestimable value to the work; giving

themselves to the Branch with whole-hearted devotion, they seemed to its members the very incarnation of all that the Branch meant in love and service. Among the eleven Conference Secretaries of that period, too, were those who had been able and cherished leaders from the days of 1869, Mrs. J. E. D. Easter in the Central New York Conference, Mrs. J. T. Gracey and Mrs. F. G. Hibbard in the Genesee Conference, Mrs. Mary Knox Robinson in the New York Conference, Mrs. Joseph Hillman in the Troy Conference, Mrs. Joseph H. Knowles in the Newark Conference, Mrs. Dallas D. Lore in the New Jersey Conference—great names these in the history of the Branch; they were indeed the builders upon the foundation of the Society, which several of them also had helped to lay.

To the secretaryship of the New York East Conference in 1891 had come Mrs. Z. P. Dennler after ten years as District Secretary. Her predecessor in office was Mrs. Asbury Lowrey, one of the first Conference Secretaries on the records. To Mrs. Dennler's benign and able leadership of the New York East Conference for twenty-nine years are due in large measure the splendid results which have marked the history of that great Conference in the Branch.

Among the other leaders of the Conferences in 1894 were Mrs. W. V. Hazeltine of Erie Conference, Mrs. D. E. Allen of Northern New York Conference, Mrs. Manly S. Hard of Wyoming Conference.

Among the forty-four District Secretaries of 1894 are those of long and able service; would that we might name them all! Miss Mary M. Queal was the leader of the Auburn District and soon to succeed Mrs. J. E. D. Easter as Secretary of the Central New York Conference, an office which she held for many fruitful years; Miss Mary

A. Priest, who had had a brief missionary experience in Japan from 1878 to 1880, and who even in her school days had held office in the society of her home town, was the organizer and the Secretary of the Geneva District. Having sat at the feet of Mrs. Butler and Mrs. Lore and Mrs. Skidmore, she could but be an ardent enthusiast for the Woman's Foreign Missionary Society. New York Conference was fortunate in having over its New York District for a time Mrs. George H. McGrew. Among the familiar names in the New York East Conference throughout the years are Miss Ella Porter Chase and Miss Caroline Ridgley, both of whom did able and varied service in the Branch. It was at a later period that Miss Burnettie P. Coit and Miss Edith L. White ably seconded Mrs. Knowles, the one as Secretary of Newark District for eighteen years, the other as Conference Treasurer for fifteen years. In Camden District of the New Jersey Conference was Mrs. H. M. Hartranft, who became Mrs. Lore's loyal aid and her successor in the Secretaryship of the Conference; in the Bridgeton District was Mrs. E. A. Margerum, than whom the Branch had no more devoted member and faithful officer for many years. Miss M. M. Ronan—later Mrs. Forkum—held the office of Secretary of Trenton District for nearly ten years and organized many of the auxiliary societies which are effective to this day. It was a joy to her, as to all the secretaries of the New Jersey Conference, to be associated with their beloved Conference Secretary, Mrs. Dallas D. Lore, in her brave and beautiful term of service. These and others carried the banners of the District organizations—all of whom are worthy of high honor.

Another explanation of the growth of interest in the Society's work is the general increase in missionary enthusiasm and missionary endeavor throughout Chris-

tendom. The century which began with the Protestant pioneers, William Carey from England and the Judsons from America, sowing the seed of the Gospel in the rocky soil of India and Burma, ended with hundreds of missionary societies sending out thousands of men and women to fields "white unto the harvest." The days when William Carey was rebuked by a fellow clergyman for suggesting that the Great Commission was still in force—when the Scottish General Assembly pronounced the idea of universal missions as "fanatical and absurd, dangerous and revolutionary"—when on the floor of the Massachusetts Senate Benjamin W. Crowninshield objected to the proposed charter of the American Board of Commissioners for Foreign Missions on the ground that "it would export religion, whereas there was none to spare among ourselves," were long past. The three great missionary fields, practically unknown to the Church and largely closed against Christianity in the beginning of the nineteenth century, were now everywhere open to its influence and modern inventions were speeding the Gospel message over ways once shut against it.

The possibility of woman's work for missions was only here and there recognized until after the middle of the last century. In 1861 the Woman's Union Missionary Society gave a great impulse to woman's service to all the world and many Methodist women were among its members. It is a satisfaction to note that the spirit of interdenominationalism, now widely manifest in Union Colleges abroad and the Federation of Woman's Boards of Foreign Missions at home, found early expression both among the missionaries on the field, always in advance of the Church at home in Christian unity, and in the societies that sent them forth.

The Woman's Foreign Missionary Society in its youth

felt the thrill of belonging to "a mighty army" engaged in the conquest of the world for Christ.

In May, 1878, at the session of the General Executive Committee, held in Boston, a remarkable feature was the "historical meeting," occupying an afternoon and evening of intense interest. At an evening reception, which had introduced the session, leaders in the Congregational and Baptist Mission Boards had been heard, Dr. N. G. Clarke, Mr. and Mrs. Albert Bowker, and Miss Child of the former and Dr. Murdock, Professor and Mrs. Alvah Hovey, and Miss Clarke of the latter, familiar names in the history of American missionary enterprise. The purpose of the "historical meeting" was, as Mrs. Newman, who presided, described it, "to listen to an account of the work of Christian women of all denominations among heathen women of all lands." Miss Clarke told the story of the Boston Female Society for Missionary Purposes, founded in 1800, whose members paid two dollars a year and "must be of good moral character," and which under the inspiration of Mrs. Adoniram Judson grew into the Baptist Ladies' Missionary Society. Then followed vivid accounts of the missionary organizations of the Congregational, Presbyterian, Dutch Reformed, "United Brethren" women, and even of the Female Missionary Society of New York and the Ladies China Missionary Society of Baltimore, interspersed with words from several missionaries and followed by an address by Mrs. Newman, who had recently returned from the Near East. Small wonder that, "as courtesy would demand that others take the precedence, the report of our own society was not read from want of time."

The glow of this wonderful session was carried to the New York Branch in the hearts of its representatives, Mrs. J. T. Gracey, the Secretary of the session, Mrs.

Dallas D. Lore, the Assistant Secretary, Mrs. William B. Skidmore, the Corresponding Secretary of the Branch, and the delegates, Mrs. J. E. Sayre and Mrs. J. H. Knowles, and its inspiration must have been felt in the farthest corner of the Branch.

Another constant source of strength throughout the years is the Society's perfect system—a truly Methodistic connectional plan. From the Branch through Conference and District come the information and appeal to the auxiliary society in the local church and from the auxiliary society through District and Conference hastens the response. One cannot describe this system as machinery; rather is it "like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also does not wither"—so vital is it in every part with love and sacrifice and joy in service.

The auxiliary society is the very center of power in the accomplishment of the great task. Approximately one woman in eight in the membership of the Methodist Episcopal Church is a member of an auxiliary society of the Woman's Foreign Missionary Society. "When the thermometer shall rise to one in six," says Mrs. George W. Isham, "the gifts will make a proportionate gain, and the number of volunteers will more than keep pace. When it reaches one in two, the glad news will be known to the farthest mission field and with that will come such a strengthening of faith, such an enrichment in the Church at home, that all life will be glorified."

If one could put into the records the story of the uplift and blessing which the membership in an "all-the-world" society has brought to many a woman—perhaps of narrow outlook or treadmill existence—then one would have a history indeed. For many a shut-in life—shut-in in mind or circumstance or opportunity—it has thrown

open the windows to wide horizons and made wonderful vistas into far-away lands. "Through the auxiliary the women of the Church *are* going into all the world."

The New York Branch has ever been good soil for the growth of the auxiliary societies. Indeed, before the Branch was formed, at least eight of them were already flourishing. At the twenty-fifth year they numbered eight hundred and fifty-seven. To narrate the history of each of them would be impossible here; if each "auxiliary" would choose a historian to search the past records and write its story, what a wealth of fascinating literature would come into existence!

One auxiliary society has had so unusual an experience that it deserves special mention—the unique society at Ocean Grove, New Jersey. In August of 1872 Mrs. William Butler went to this "City of the Sea" for rest, but her zeal for missions never rested. Under her magnetic influence a company of women met in a tent, the site later of the familiar "model of Jerusalem." From the Record Book of the Society we read:

> Mrs. Joseph Hillman was called to the chair. After the introductory exercises Mrs. Prof. Wilson read a report of the work of the Society and followed it by a few remarks, eloquently urging the ladies present to organize an Ocean Grove Auxiliary Society. The meeting was then addressed by Mrs. Dr. Butler, who presented the condition of the women of India and the opportunity to Christian women now afforded to gladden the hearts and elevate the condition of their more unfortunate sisters. A call for members of a society to be formed here resulted in the reception of a large number which at a subsequent meeting was increased to one hundred and twenty-nine names which were enrolled as members. The Society was then organized.

These faithful Minutes do not report that during this meeting the rains descended and the floods came and

the wind threatened to tear down the tent, but that the meeting did not halt. The storm may have seemed to Mrs. Butler but a good omen, as she recalled the copious downpours of March, 1869; at least, in writing of this occasion in the *Heathen Woman's Friend,* she said: "The strong west wind, as it swept across the tabernacle and touched the billows that rolled and foamed a few hundred yards from the tent must have carried many a prayer and hope that yet will be fulfilled in India and China, when the 'sea of glory shall spread from pole to pole.'"

At the second election Mrs. E. H. Stokes became the President of the Society and held the office for many years. Dr. Stokes, the President of the Ocean Grove Association, was the valiant champion of the Society and opened the way for its anniversaries and its collections. Many leaders of the New York Branch were among its honorable women; Mrs. I. Simmons was long its treasurer, Miss Mary H. James and later Mrs. Annie R. Thompson its recording secretary, Mrs. J. H. Knowles its corresponding secretary; Mrs. William B. Skidmore, Mrs. Kennard Chandler, Mrs. S. L. Baldwin, Mrs. Mary Sparkes Wheeler, Mrs. Joseph Hillman, Mrs. F. G. Hibbard and many another were devoted to its interests.

In the archives of the New York Branch are three treasured books—substantial volumes bound in red leather and bearing in gilt letters on their covers, "Ocean Grove Woman's F. M. Society, 1872." Model records they are indeed for secretaries and treasurers to ponder. Here are illuminating accounts of these annual celebrations, covering two days of the midsummer, when Ocean Grove was full of visitors—first, the Sabbath with an eloquent missionary sermon, the love feast with its glowing testimonies from many a missionary, and the young people's meeting—a crowded day with crowded audi-

ences—followed by another with the more intimate addresses from the field. In these red volumes are full reports of great sermons preached by Bishop Thoburn, Bishop Oldham, Dr. William Butler, Chaplain McCabe, to which "the people gave their assent by tears and shouts," and, better still, by large collections. For the Ocean Grove Association through many years generously gave to the society the harvest of hundreds of dollars gathered on that day of days. No noted person could appear on the horizon of Ocean Grove on that occasion without being made at once a Life Member or even a Life Patron.

A wonderful galaxy of missionaries shed their benign light upon the meetings, Miss Thoburn, Miss Sparkes, Miss Hastings, Miss Mulliner, Miss Layton, Dr. Swain, and many others. The missionary experience meetings "were spirited and freighted with holy influences and practical thought." The anniversaries were "a power for good" and their influence spread through the New York and Philadelphia Branches and to the regions beyond.

Doubtless the most extraordinary report from any auxiliary society was the statement of Mrs. O. H. Tiffany at the quarterly meeting of April, 1884: "Every lady in the Madison Avenue Church, New York, is a member of the Woman's Foreign Missionary Society." If once, why not always? If here, why not everywhere? At least, here is evidence that the ideal can be realized.

The varied activities which express the devotion of the local societies to the blessed cause are delightfully suggested in the report of Mrs. Joseph H. Knowles, as Newark Conference Secretary, in 1886:

> It would be much more interesting, if, instead of this brief report, extracts could be given here from letters received from the secretaries of auxiliary societies. Those letters! What a

spirit of consecration and of real love for this great world-wide salvation they show. How they tell the story of success in this and that auxiliary because somebody, perhaps just one woman, has "kept these things and pondered them in her heart." Besides the patient gathering of two cents a week some ingenious device has occasionally been used to increase the funds in the treasury. Here a "souvenir reception," there a "doll's reception," a lawn fête, a fern festival, a tea meeting, a lemon klatsche, or some such unpronounceable piece of diplomacy for entrapping the uninterested outsiders!

If we only had space allowed us, it would be most delightful to give a pen picture of each auxiliary as it comes before us. We would introduce you to Missionary Socials; we would have you listen to excellent papers on various themes prepared by the young ladies; we would show you dainty mite barrels adorned with crimson ribbons, to make them more attractive; we would charm you with the bright faces of young people who are sewing on articles for sale for the North China Mission; we would take you out on the hillside with the girls who gathered berries and sold them for their "Band" treasury; we would delight you with a lawn fête where a thousand fairy lights glance from grass and trees and as a result $90 find their way into our treasury; we would interest you in a band of girls who feel that India belongs especially to them since Miss Hughes, who first called them together, is to have her home and service there; and we would show you the shapely trees of Tabor under whose quivering leaves we sat last summer and listened to dear Miss Rowe tell her simple story and sing her heavenly hymns, and where we saw the people pour out their money for schools in India with real gladness of heart for the privilege. We should find also that which can never be put into words—the secret growth of love, which broadens the nature and brings us into sympathy with the whole, wide world and unites us in fellowship with Him who loved us and gave Himself for us.

The remarkable course of Uniform Readings or Studies, begun in 1879 and available first in the *Heathen Woman's Friend* and from 1890 as its supplement until 1894, when it merged into *The Study,* promoted an intelli-

gent interest in missions which must have gone far toward strengthening the foundations of the Society. How generally these studies were used in the New York Branch we may not know; at least, one in eleven of the Branch members subscribed for the *Heathen Woman's Friend* and its influence went far beyond its subscription list. The high quality of the Uniform Readings deserved well of the Branch, and their editor from 1887 to 1901 was the Secretary of the Genesee Conference, Mrs. J. T. Gracey, one of the ablest and best beloved members of the Branch. It is impossible to study the history of Christian missions through the centuries and to learn of those great personalities who have followed in the train of the Son of God in His conquest of the world, without finding life lifted to higher levels and devotion to the cause of world redemption deepened and illuminated.

The needs of the field in their constant pressure were another reason for the constant increase in the powers of the Branch to serve. Mrs. Skidmore once said at a Branch meeting that the letters which she had received put the work so upon her heart that she felt like moving out in the streets to cry out, "Who will help?" What a channel of missionary influence the faithful, appealing letters of the missionaries have been in all the years—a channel through which streams of blessing have flowed back to water the waste places of the earth and make the desert blossom as the rose!

As the horizon of the Branch widened with the going of each new missionary, the sense of responsibility grew ever stronger and more zeal and devotion were poured into the home task. This sense of responsibility was a very precious experience to many women in the early years of the Society; here was something all their own, their alabaster box of fragrant ointment for the Master's

feet. Its purpose was to bless other women and little children, to rescue them from suffering and hopelessness and sin, and the toil and sacrifice which went into the work received a reward so far above measure that the service was a constant joy, as nearly like that among the angels when a sinner repenteth as any joy on earth can be.

In the first twenty-five years of its history the Society sent out two hundred and thirty-five missionaries, of whom one hundred and forty were on the field in 1894; forty-three of the total number were missionaries of the New York Branch and in 1894 twenty-seven of these were in active service.

From the rosary of inspiring names a few may receive mention here.

Among those who soon followed in the path of our pioneers none is held in surer affection in the Society than Annie Newton Budden. Although her first appointment under its auspices came from the Topeka Branch in 1880, five years later the New York Branch was glad to count her among its missionaries in India. This record of her long service, written in 1922 for the *Woman's Missionary Friend* by one who knew and loved her, Mrs. Ernest Dressel North, pays worthy tribute to her unusual character and achievement:

To stand in the presence of her Master with joy was surely the reward given to Annie N. Budden, who was released from earthly life on October 19, 1921, after nearly a half-century of devotion to her loved hill folk in Northern India.

Born of English missionary parentage in Naini Tal, June 2, 1849, with the exception of eight school years in England and brief furloughs long after, her whole life was spent in India. Her father, the Rev. J. H. Budden of the London Missionary Society, was preeminent, both in his chosen work and his statesmanlike qualities, acknowledged by his English contemporaries in the splendid Civil Service of his time. To this day his name

is reverenced by educated and lowly Indians alike, and his memorial is a living thing in schools, churches, work among lepers, and in undying gratitude.

After some years spent in the caring for her motherless home and helping in her father's mission, Miss Budden consented to open in Pithora an industrial and training Home for Homeless Women, beginning with a small group gathered by her sister, Mrs. Richardson Gray. She joined the Woman's Foreign Missionary Society at this time, 1880, and until her death she gave herself without stint to the many Christian activities that throng the days and nights of a foreign missionary. Never strong physically, her spirit and endurance were indomitable and happily she was "merry withal," and had a deep love of nature. Her conviction that her work was God-given carried her through many trials—sieges of famine, cholera, fevers, and, like St. Paul, she bore always the care of an increasing number of Christian converts who looked to her as their *Mā Bāp* (i. e., both parents in one). She laid the foundations of the Home in Pithora so wisely that from it have gone out numberless agents and influences for even wider work than she planned at first.

It was largely due to her knowledge, faith, and initiative that Mary Reed established the Leper Colony at Chandag, on a hill not far from the Home. She opened the way for the wonderful service of Dr. Sheldon in Thibet.

After her furlough in 1900, upon returning to India she was called to resign her post in Pithora and was set apart to the work of an evangelist in Eastern Kumaon, having her home in Champawat when she died. She secured much valuable property there and trained a band of Bible Readers who are known and valued all over the North India Conference. From Champawat she led them every winter to the foot of the hills to evangelize the villages. Year after year she fought cholera and plague or influenza, but not until 1921 did cholera invade the Christian camp, when one woman died, and another and Miss Budden were stricken. Beloved by native Christians, with Hindu priests and Mohammedan Moulvis offering prayers in their places of worship for her, attended by her devoted adopted daughter, Ellen Hayes, she came to the time when she was ready to depart and was not, for God took her.

It is quite impossible even to touch the scope of her work. Since her retirement in 1919 she has not slackened her service. She wrote happily of the allowance from the Retirement Fund, which she thought most generous. This past summer, weakened by the attack of cholera, her main lines of work were in prayer for others and a large correspondence, all dictated, chiefly in Hindustani.

Tributes to her from Bishop Warne and Dr. S. S. Dease show keen appreciation of her great qualities. The best characterization of her spirit was made by Dr. Dease, who said: "She was a stern upholder of the right and had strong convictions, but a more sympathetic soul it would be hard to find. She walked in the very footprints of the Master." Bishop Warne said, "Miss Budden's name will be remembered for generations to come throughout that mountainous region. * * * She lived for her Master."

A volume might well be written about another of the loved missionaries of the New York Branch, Mrs. Charlotte M. Jewell, always especially dear to Mrs. Skidmore. Mrs. Jewell was born in Herkimer County, New York, on April first, 1856, and was educated at the Whitestown and Houghton Seminaries. After her graduation in 1879, she went to the home of her married sister at Etna Mills, California, and here she taught school. In 1881 she married Dr. Arad Jewell, who, after graduating from the medical school in New York, had gone to Etna Mills and opened practice, settling in Fort Jones. Shortly after his death in 1883 she was claimed by Mrs. Skidmore as a New York Branch girl and sent to North China. Into the Gamewell School in Peking she has put more than thirty years of her fruitful life. Well is she called the Mary Lyon of North China. Relieved from the principalship to undertake city evangelistic work, she is free to work among her former pupils in Peking, interesting them in systematic Christian service. She has formed a Student Association, which is pushing ahead in evangel-

ism and is of great aid in leading Bible classes and group meetings. She is an inspiration to the Gamewell School girls in her chapel talks and weekly prayer services. "In every one of our Methodist Episcopal schools in North China and in many preachers' families the faithful teacher or the honored wife of the pastor was at one time a little school girl, sitting at Mrs. Jewell's feet. On each of these women, who are as lights shining in dark places, is some likeness to the Master, engraven by the hours of prayer and toil and the unceasing love of their teacher."

In the dark days of the Boxer Rebellion in 1900, Mrs. Jewell and her one hundred school girls were in the awful siege of Peking. The school and every material thing connected with it was lost. Afterward the deserted headquarters of the Boxers was used to house the school and under many difficulties it went through its winter's work, while Mrs. Jewell returned to America for necessary recuperation and the funds for rebuilding. September, 1903, found the school in its new building. An absence of four years was occasioned by a serious illness and in 1917 upon her return to China, Mrs. Jewell was appointed to the city evangelistic work. The women of Asbury Church, Peking, have their Bible study and are being educated in missions. Mrs. Jewell delights to take her former pupils with her into the city homes where she finds the work among the women growing more heartening, for the phonetic system is gripping them and it gives both the women and Mrs. Jewell particular joy when they are able to read a sentence offhand from the board. Of her Bible women she has said, "They do a tremendous amount of work that cannot be tabulated. The befogged wanderer has been helped to take the first step in the Christian path; fainting pilgrims have been revived; pennies and dollars have been collected for church work

and turned over to commissioned persons to report; five missionary societies have been mothered; those who have fallen out by the way have been brought back again." A glimpse into her character is gained by this paragraph from *The Branch Annual Report* of 1922:

Asbury Church has sustained its Woman's Foreign Missionary Auxiliary, of which we are justly, I think, rather proud. About twenty have been added to the membership. We have studied *African Adventurers,* which one of the Gamewell School teachers put into Chinese. At the close of each reading the members were drawn up for a contest. The ease and eagerness with which they answered the questions would have done credit to any auxiliary. In May Mrs. Jewell went to help in the flood relief work at Wen An—up the river and then a fine sail of twelve miles across the fields! These fields had become a great sea, dotted here and there with islands—slight elevations that had not been covered by the floods. Each one had on its crest the remains of a village. The buildings lower down on these elevation were in ruins or melted away altogether. The refugees were gathered into camps where they could be cared for and taught. Many of these women did not rise above their immediate physical necessities; but some were really hungry to know about God and their relation to Him. "Yes," they said, "we knew there must be a true God." (They had so little reverence for the idols among which they were living that they hung their old, tattered garments on them.) "We knew there must be a true God; but we did not know what He had to do with us, or we with Him. Nobody ever came to our little village to tell us."

Between the lines of Mrs. Jewell's story of "One Afternoon" may be read much concerning her own gifts and spirit of devotion, and, also, much concerning the fruition of her own life:

I have just finished dinner and am going across Filial Piety Lane to my work. I hear a tremendous noise near by. Looking up I see a man beating a gong, an old woman with an immense iron chain about forty feet long, one end tied around her

neck, the rest of it dragging behind her. The third member of the party is an old man carrying a yellow flag. A flock of men, women, and children gather about them. They stop at each gateway for contribution and the noise of the gong ceases. In a moment it begins again, the links of the long chain twist and wriggle in the dusty road, and the company moves on. I ask the old man with the flag what it all means. He says, "The woman is fulfilling a vow." The money contributed is going to repair a heathen temple!

On the street an hour later. Two loud, angry voices! Yes, they are women's voices coming from the side of a public thoroughfare. Now I can see one of them from my cart-window. What a sight! Hair disheveled; clothes dirty and ragged; words too vile to utter pouring forth like a torrent and racking her whole frame.

Five minutes after. What is this ahead of my cart, lying so still in the dirty road? Oh! It is a beggar. A piece of gunny sacking, black with filth, wraps a part of his body. He takes no notice that one of his shabby shoes has parted company with his grimy foot, nor that the busy insects are making a highway of his muddy face.

Yes, this is the place! "Jesus Hall!" I want to stop here. The chapel is in front, the parsonage in the inner court. The young preacher used to be a student in the boys' mission school, and his wife is one of the W. F. M. S.'s *own bringing up!* She is from the Peking Board School. Why, here is a real home, neat, inviting! A Christian wife and mother! A Christian man, too, who looks tenderly and proudly upon his wife and baby! Of what are they talking; for what are they working? For the salvation of their own people.

Who that loves *humanity* can say, "Missionary work does not pay"?

On the other side of the world was another life of like spirit of devotion and length of service. First for four years in Mexico and then for a quarter of a century in South America, Eleanor Le Huray ardently served her Master. Born in New York on October thirteenth, 1859, of French and English parentage, she was educated at the

Moravian Seminary of Bethlehem, Pennsylvania, with special training in music and literature. After her school life was finished, a number of apparently small incidents, such as the sailing of a friend, the wife of a missionary, to Africa—a copy of the *Heathen Woman's Friend*—a trip to California, which widened her horizon—all conspired to turn her thoughts to foreign service. She sailed for Vera Cruz in 1884; those were pioneer days for missions in Mexico and Miss Le Huray, both in Mexico City and in Miraflores, lived a truly pioneer life and laid well some of the foundations of what has grown to be most useful educational work. During her furlough in 1888, her organizing ability was recognized by the Society and led to her appointment to open and develop the Girls' Boarding School in Buenos Aires, to which she has given many fruitful years. After her retirement in 1913, she again returned to South America, and, making her home with Dr. and Mrs. Drees, assisted in the Boys' School. Miss Le Huray has not only given herself, but, with this largest gift of all, has quietly placed in the work generous funds at points of greatest need. Miss Le Huray has a delicacy and refinement of feeling, a grace of literary style which have made her contributions to the *Friend* of unusual charm. From two of these the following paragraphs are chosen, not only for themselves, but especially as revealing some of the qualities of her nature.

After speaking of the two hundred and forty children in the school, many of whom are from homes of such poverty that often from morning until night they have but a bit of bread or an orange, while their poor, little bodies are most scantily clothed, Miss Le Huray says:

For twenty years before this garden became ours, they picked olives from these trees, gnarled and centuries old. Happy children in the golden atmosphere play under the rain of falling

leaves and search among the grass for the great, fat, dusky olives. Who are these children that I would have you know, playing in this sunny seclusion? They have been gathered out of many lands, for whom your mother love has made possible a retreat in the midst of the turmoil of a great and wicked city. The youngest is a blue-eyed baby, whom her Irish mother, forgetting the commonest instincts of humanity, forsook one night in a wretched room in the Boca, trusting that the eyes of a stranger might look more pitifully upon the little one than her own had done, while she sought oblivion once again in a neighboring republic on the shores of the Pacific. A city missionary, who visits this Whitechapel of Buenos Aires, found this little waif and rescued her while yet the purity of the name of mother had received for her no stain, for "My mother is a lady, a beautiful lady," she says. * * * From the Andes there has come to us a "veritable, little lady," as her pastor testifies. A child at twelve, so loving, so faithful in her school work, so earnest in her desires to learn, that none but the brightest future can be predicted for her. * * * Her two years in the school have borne fruit of a finer kind, and now it is not a physician that she would be, nor yet the companion of her mother's old age, but a missionary of the Cross, "to work anywhere, everywhere for the name of Jesus."

These and many more are the children I would have you know, who, as they tread the quiet walks of the old, secluded garden, are typical of the pilgrims journeying heavenward; only little pilgrims yet, with perhaps a long and weary road to travel.

Of another girl, "a beautiful and delicate flower," whose four years in the school were a delight to her teacher, with whom she shared a joy in nature and in music, Miss Le Huray writes:

A delicate, slight, little creature, poorly clad, pinched with the cold, wearing an expression even at her early age of one inured to suffering—her face was one that would involuntarily enlist one's sympathy. * * * We could never presume to say that Christ's religion she learned while among us. She brought with her a purity of heart and childlike trust that one rarely

meets among Christians of longer standing, and her growth was but the unfolding and shedding forth of a fragrance, itself part of the precious flower. The unfading picture which she will ever present to my inner consciousness will be that of the last scene in which she personally was an actor, at the close of the year's work. The friends of the school had assembled one summer afternoon, in the cool of the day, out in the grounds of the *quinta*. The closing words were given to Florence; and, as the sun sank lower on the horizon, she arose and began those well-known lines of Keble:

"'Tis gone, that bright and orbèd blaze,
Fast fading from my wistful gaze;
Yon mantling cloud has hid from sight
The last faint pulse of quivering light.

"Sun of my soul, thou Saviour dear,
It is not night if Thou be near."

Something of the beauty of the words had imparted an added beauty to the delicate features of the young girl (then in her fifteenth year). The faint flush on the cheeks, the simple white dress in which she was clad, framed in the dark green of the pine trees, were all part of a painting which is to last us through time, until the dawning of eternity. And her last words to us were these:

"When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Saviour's breast.

"Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love,
We lose ourselves in heaven above."

It was in 1882 that Anna P. Atkinson went from Cazenovia, New York, under the appointment of the New York Branch, to Tokyo, Japan. For forty-two years she has given herself to educational work for the

girls of that wonderful country. *The Branch Annual Report* of 1925 contains these words:

Tokyo.—Aoyama Jo Gakuin: In November, 1924, the fiftieth Anniversary was celebrated; at this time eighty-nine of the girls were baptized. * * * The missionaries moved into the new home on February second. Then came farewells to Miss Atkinson, who was closing her services begun in Japan forty-two years before. Such sentences as these bear testimony to a great purpose achieved: "How inadequate words are to express our feelings when speaking of one who has so successfully given her life to promote the cause of Christ! Life after life in Japan is paying its tribute to Miss Atkinson, whose one aim was to make Christ known."

Surely such a record, written on the hearts of those whom she has blessed, is as a crown of life, promised to God's faithful servants.

In 1883 the once Hermit Nation, Korea, concluded treaty relations with the United States. To this long sealed land, now open to the Gospel, the first Methodist Episcopal missionaries, Dr. and Mrs. H. G. Appenzeller and Dr. and Mrs. William Benton Scranton, went in 1885, and with them, by appointment of the New York Branch, the first missionary of the Woman's Foreign Missionary Society, Mrs. Mary F. Scranton, the mother of Dr. Scranton, who forthwith in a very real sense became the mother of the Mission and its varied work, in the twenty-four years of her service for Korea.

Mrs. Scranton, the daughter of a distinguished divine of New England Methodism, the Rev. Erastus Benton, was born on December ninth, 1832. At the age of twelve years she gave her young heart to the Saviour. Her husband, William T. Scranton, was a well-known iron manufacturer of New Haven. Their son was educated at Yale and, after taking his medical degree in New York and

practicing his profession in Cleveland, he joined Dr. Appenzeller in the pioneer work in Korea.

An article in *The Christian Advocate* of New York had described Korea as the land "where woman has not even a name." This so touched the heart of an aged servant of God, Mrs. L. B. Baldwin, that she provided a fund "as a nucleus around which the contributions of the Church shall gather, until that dark land 'where woman has no name' is reached and one more fire lighted never to go out, until the knowledge of God covers the whole earth." Mrs. Scranton went joyfully to help to light that fire. The work was begun "without a Bible, a dictionary, a grammar, a leaflet." So rigid were the laws of seclusion that it seemed a necessity to organize the women whom she had trained into a separate church and to have a pastor assigned to them. "When three of these women presented themselves at the altar to be received into the church, the pastor was confronted with a problem. These women had no names and were known simply as belonging to a certain house, and so he was under the necessity of giving them names, Martha, Miriam, Salome. It was a little band, but it was the advance guard of a great Christian army in the Church of Korea." Mrs. Scranton was the pioneer not only in the educational and evangelistic work for the women of Seoul, but she was the first woman to make a country trip. During March, 1893, in eight days spent in travel, she gave the Gospel message to six hundred women. It was in this period that another missionary, dear to the New York Branch, though sent out by the Cincinnati Branch in 1890, Miss Margaret Bengel, began her work in Seoul, becoming in 1893 the wife of the Rev. Dr. George Heber Jones and with him engaging in pioneer work in Chemulpo. Mrs. Jones in her residence in New York in the later years has been a

loyal and helpful member of the Branch, and is rendering invaluable service under the Board of Foreign Missions, as the specially appointed friend to its missionaries.

In *The Branch Annual Report* of 1909 are these pathetic words:

> Seoul.—Miss Paine, writing of a visit she made to Mrs. Scranton in Seoul, says, "While I was with her she scarcely had any time to herself, as the Koreans so love and trust her they come to her constantly for advice and help and they never go to her in vain. She was at work with one man over plans for Lady Om's School." Mrs. Scranton's influence is very great in all parts of the work.
>
> While compiling this report, word comes of the death of Miss Paine. * * * A second cablegram brings the sad intelligence of Mrs. Scranton's sudden death from apoplexy. This station is truly bereft in the loss of two such valuable workers.

Thus ended the life and labors of the pioneer missionary who from May, 1885, to the eighth of October, 1909, had given herself without reserve to the service of her Master in Korea.

One could wish for the racy and cheerful fashion of speech of Dr. Mary E. Carleton herself in describing her work for the sick and suffering of China for these nearly forty years. Dr. Carleton was born in Clinton, Massachusetts, in 1856. Even in childhood her interest in foreign missions was aroused by the story of those three remarkable women, the wives of Adoniram Judson, the first missionary to India from our own shores. One of "the three Mrs. Judsons" was an intimate friend of Mary Carleton's grandmother. Dr. Carleton was educated at Genesee Wesleyan Seminary at Lima, N. Y., and obtained her medical degree at Syracuse in 1886, after which she had a year of post-graduate work in the New York Medical School. In October of 1887 she sailed for her

long term of splendid service in China. Her several furloughs in the United States have gained many adherents to foreign missions by "her straightforward presentation of the need and her modest account of results in medical evangelism." Dr. Carleton has been the head of the Hospital of the Good Shepherd in Mintsing, China.

It is from the pen of Bishop Francis W. Warne that this tribute to Miss Elizabeth Maxey comes. Miss Maxey was born near London, Ohio, on June sixth, 1846. She was educated in Xenia, Ohio, and taught in one of the London schools for nineteen years. She went to Calcutta in 1888 and was appointed a deaconess for the Thoburn Church, where she labored until 1923. In May, 1917, she had reached the time of retirement. In June, 1917, she wrote, "The people in Calcutta, knowing that I might be placed on the retired list, gave me money for the return passage to India. Lady Laidlaw gave me money for a trip to Palestine," and because she felt that her place was in India, where she still might serve her Master in work for which she was well fitted, and because "there is more work to do there than here," she returned after her third furlough and gave five more years of effective service. This she was enabled to do by the generous help of Sir Thomas and Lady Lipton. In 1923 Miss Maxey, somewhat invalided, came to America. Her death occurred at the home of her sister in Urbana, Ohio, on the thirtieth of May, 1924.

Bishop Warne says:

There was founded in Calcutta an Anna J. Thoburn Deaconess Home, of which Miss Maxey later became the head, and from that center carried on her most remarkable life-work as deaconess of the Thoburn Church. Her work took on many forms, but it was her personality, her piety, of the most wholesome kind, her keen and highly developed intellectual qualities, her

wide reading, her life-long devotion, her incessant, unfailing patience, loving toil, her abounding common sense, her devoted loyalty to her friends, her sense of humor, her robust physique and remarkable physical endurance in the midst of Calcutta's almost continuous heat, her intuitive adaptability to entirely new and intensely complicated racial conditions, her ability to hold the confidence, esteem, admiration, and love of the extremists in all these opposite groups, and other unique qualities, which gave Miss Maxey her outstanding place of leadership among the Christian workers of India. In her realm Miss Maxey ranked in distinction with Dr. Duff, Bishop Thoburn, Miss Thoburn, or any other of India's outstanding missionaries.

Miss Maxey opened the Deaconess Home as a home for missionaries and other Christian people from all parts of India, keeping them at a cost of one-third of what they would have to pay in the hotels of Calcutta. Hence her Home was always crowded, very largely with missionaries of all denominations from all parts of India, as they came and went. Here they had not only entertainment, but such spiritual help and inspiration as her wonderful life would give, and this greatly contributed to giving our Church a high place in the thought and heart of the missionaries in an interdenominational way. It would be difficult to exaggerate the value of such work after hearing the testimony of many missionaries of various denominations.

But this was incidental. Her real work was among those who attended the Calcutta Church. In this she had several specific forms of work. One was called Miss Maxey's Young Men's Meeting. This for many years met in the Church every Tuesday night, and had an attendance from the young men of the city and men from the ships and steamers in the harbor. Captains, engineers, and officers from many lands longed to be in Calcutta Tuesday evening, so that they could be present at Miss Maxey's Meeting. One of my constant wonders was the letters she received from mothers, wives, and sweethearts from many lands, thanking her for what she had done for their loved ones. Many of the men were truly converted and all their future changed. A very large percentage of the present officers of the Church are the young men of Calcutta, who were converted in Miss Maxey's Meetings. The same kind of work went on weekly for the young women of the congregation with similar results.

Several times weekly through all these busy years the great hospitals of Calcutta were visited, the patients cheered, prayed with, given good literature, and often led to Christ. She was called in the hospitals "the Visiting Angel." For years with a company of friends on Sunday afternoons she visited the grog shops, prayed in front of the bars, and got many a young man to forsake those dens and come to church and have his whole life changed. * * * In all these years prayer meetings, Sunday school services, and social occasions were attended and inspired by Miss Maxey. The amount of visiting she did in the homes of all classes of people from the rich to the poorest of the poor was a constant wonder to all. Any sickness or trouble in the homes brought Miss Maxey at once with her loving sympathy. Do you wonder at the outcry against her retirement or return to America, or that, when at home and retired, she returned to render five more years of effective service?

In Dryden, N. Y., in 1862, was born one who was destined to have an unusual career in missionary service; Georgiana Baucus was an especially conscientious child and early in her Christian experience she heard the call to the foreign field. "It developed within my own mind," she says, "without pressure from any outside source." After graduation from the State Normal School at Cortland, she began her work as a teacher. In 1890 she was appointed to Japan and some years were spent in the girls' school in Hirosaki. Miss W. R. Lewis tells us, "During her first furlough in 1895-1897, Miss Baucus accompanied that wonderful missionary woman, Mrs. Mary C. Nind, as she completed her 'round the world' trip. They visited the mission stations in Singapore, India, and Italy, and also went to Palestine. In Syria they met Miss Emma E. Dickinson, who, after the death of a friend who had been her traveling companion, accompanied Miss Baucus to America and in 1897 went with her to Japan, where she was joyfully welcomed to the ranks of missionaries."

Miss Dickinson is a native of New York State. Her father, mother, and sister died within a short time, leaving her alone. On a trip abroad her traveling companion fell ill and died. Then began that beautiful friendship between Miss Dickinson and Miss Baucus, which has continued through the years. As Ruth said to Naomi, "Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God;" so in reality said Miss Dickinson to Miss Baucus, when she went with her to Japan. Miss Dickinson built their home in Yokohama and financed the beginning of their literary work. "Through translation and original work and that fascinating magazine, *Tokiwa,* they have carried the Christian message to countless homes and hearts. They 'heartily believe that the press is an avenue of the Lord's own providing for the speedy coming of His kingdom to the masses of Japan.'" Miss Dickinson's artistic gift has added attractiveness to the literature. The *Tokiwa,* a monthly magazine, has been widely read by both Christians and non-Christians. They have both been self-supporting missionaries of the New York Branch.

Their experience when in the terrific disaster of Japan on September first, 1923, their home was destroyed by earthquake and by fire is vividly related by Miss Baucus in the *Woman's Missionary Friend* of January, 1924.

It is in part as follows: "I was working at my desk and Miss Dickinson had gone to lie down in the cool drawing-room. All at once it happened, the real thing which we had so often feared, but had never experienced. * * * Down dashed the pictures to the floor and in toppled the new concrete-covered chimney. Instinctively I dropped to the floor, crying, 'Lord, save me!' and closed my eyes, expecting to open them in heaven. To my sur-

prise, I opened them again here and found myself in a perfect shelter, with a big opening for me to step out at once into the garden. I had not a scratch or a bruise, but had been perfectly kept as in the hollow of the dear Lord's hand. The wall behind me had been thrown forward on my desk, bending the chair in which I had been sitting over toward the desk, but was stopped by the desk from going down any lower." Thinking that Miss Dickinson had been killed, since repeated calls to her brought only silence, Miss Baucus tried to comfort those who gathered around her, but at last help came and a faint response to the calls brought courage for the rescue. After four hours Miss Dickinson was lifted from her place of peril, unharmed. "On the next Sunday one pupil appeared for Sunday School, which has since continued, the fallen roof serving as a blackboard. Building a temporary shack, they remained to salvage their remaining stock of Christian literature, now as never before in demand, since the supply houses in Tokyo had been burned." Such was the celebration of their twenty-fifth anniversary. After the earthquake came the fire and then a torrential storm. "And we were lying in an open shack on the lawn. Next morning we found that the wind had ripped off the roof of our new storeroom and nearly everything inside was soaking wet. Our courage nearly failed then, but Miss Dickinson's good resolution not to say 'Oh, dear!' under any circumstances helped us out!" Surely the Angel of His presence saved them!

Miss Baucus and Miss Dickinson have since that nearly fatal time made their home in California.

It was in Scotland that Christina Harvey Lawson first saw the light, on June sixth, 1866. Her Scotch father had found his bride in Vermont and returned with her for a

time to his native land. Under the loving influence of her devout mother, Christina became a Christian at the age of twelve years. In 1880 the family moved to Green Island and after Christina's graduation from the Albany Normal School she taught in the Green Island schools until the death of her parents. In 1892 the New York Branch appointed her to India and her task was teaching in the girls' school of Bombay. Because of the plague it was necessary in 1903 to remove the school to Telagaon, one hundred miles south of Bombay. The Ordelia M. Hillman School has prospered, having more than a hundred boarding pupils. In addition to the teaching, Miss Lawson has had the appointment to the evangelistic work of the Telagaon circuit, and visited with her workers more than fifty villages in a single year.

In one of the villages the workers were preaching to a crowd of people who had gathered to listen. Among them was a Brahmin who as a child had been under Christian influences. He listened most attentively and afterwards a discussion arose between him and another man as to the possibility of the truth of the statement, "Jesus Christ is the Saviour of the world." The Brahmin said that, though he was not a Christian, yet he was convinced that Jesus Christ is the Son of God and the Saviour of the world. The missionary said, "If you are sure that your statement is correct, how is it that you have not accepted Christianity?" He replied that he was afraid to do so and asked if the worker understood what such an act would mean to him. No doubt this man is only one of a great company in India convinced, but lacking the courage to break from the old religious associations, to risk the shame and pain that it would bring.

Thus Miss Lawson has been sowing the good seed beside all waters and only the final harvest will show the full fruitage of her long and steadfast service. Her retirement from the active ranks came in 192-

The Woman's Foreign Missionary Society had the privilege of sending the first woman medical missionary to Korea, Dr. Meta Howard of the Northwestern Branch, whose term of service was from 1887 to 1890. Upon her retirement Dr. Rosetta Sherwood of the New York Branch succeeded her. Rosetta Sherwood was born in Liberty, N. Y., on September nineteenth, 1865. Her education was acquired in the local schools and the Oswego Normal School. In 1889 she was graduated from the Woman's Medical School of Philadelphia. For a time she engaged in mission work in New York, under the superintendency of Dr. W. J. Hall. In 1890 she was appointed to the Woman's Hospital in Seoul, Korea. Dr. Hall himself soon went to Korea and in 1892 they were married. Rosetta Sherwood Hall continued her medical work both in Seoul and Pyeng Yang. She was ever devoted to her chosen profession and seeking the spiritual good of her patients. Indefatigable in labor, she tried to make her own requirements as few and simple as possible, that she might be free to give more of herself to her Master's service. During their residence in Pyeng Yang they suffered persecution for a time. When the China-Japan war came on, they were obliged to withdraw to Chemulpo, for Pyeng Yang became a battlefield. In 1894 Dr. Hall died of typhoid fever and his brave wife with her son and daughter returned to the United States, bringing with her her protégée, Esther Kim Pak, whom she had trained in the simpler forms of medicine. This young Korean, the first woman of her nation to study medicine, was graduated from the Philadelphia Woman's Medical School in 1899 and returned to Korea, to practice her profession. Her early death in 1910 ended a most promising career of usefulness.

Dr. Rosetta Sherwood Hall could not long be content

away from her chosen field of service. With her two children, Sherwood and little Edith Margaret, she returned, to take up again her medical work, first in Seoul and later in the Woman's Hospital of Pyeng Yang. In 1902 she began the instruction of blind girls, which has continued with noble results. In the great industrial exposition at Seoul the exhibit from her Blind and Deaf Department received a silver medal. Dr. Hall's little daughter died soon after her return to Korea and it was a comfort to the mother's heart to build a memorial ward in Pyeng Yang for little children.

A very gracious recognition of Dr. Hall's quarter-century of service in 1915 came from the government—the first honor of the kind ever awarded to a missionary in Korea. In the fall of 1920 after her fourth furlough she was appointed to "Medical and Extension Work" in Seoul. It was her joy in 1926 to welcome her son, Dr. Sherwood Hall, and his wife, as medical missionaries to Korea, under the Board of Foreign Missions, which had commissioned his father in 1891.

Two years after Dr. Hall was appointed to Korea, Dr. Mary M. Cutler was chosen for the same field. Dr. Cutler was born in Michigan in December, 1865, and received her medical training at the University of Michigan. While in the university, she became a student volunteer, but she preferred to gain experience by private practice here before going to the field. In 1893 she was appointed to Korea by the Cincinnati Branch, but later she was transferred to the New York Branch. Dr. Cutler was for many years in charge of the Lillian Harris Memorial Hospital in Seoul, and was afterward appointed to the Hospital of Extended Grace in Pyeng Yang. Large of heart and capable and self-sacrificing, she is skillful both as physician and surgeon, and has enlarged her equip-

ment by her study in Michigan, New York, and London during her furlough in 1900 to 1903.

Dr. Cutler's appointment after her recent furlough is to undertake a new kind of work, District Medical Work, which is a combination of evangelistic, itinerating, and medical work. There is a call for this kind of work and Dr. Cutler's experience and the devotion of the Koreans to her fit her especially for it.

Mrs. Knowles's reference to "dear Miss Rowe" singing her songs of India among the trees of Tabor reminds us of another very significant reason for the increasing enthusiasm of the Branch in its task. The members were beginning to see the fruits of their labors. The fine stimulus of letters from the foreign field is indeed invaluable, but to meet one of the daughters of China or India, to hear her speak of her new life in Christ, to see its radiance in her gentle spirit and lovely courtesy, ah! that is a joy beyond words. The dark-browed Hindustani woman, who stood on the deck of the steamer which carried Fannie Sparkes to India in 1870—silent, mysterious, still bound to Islam—made a sad and a profound impression, but, before the first quarter of a century had passed, the Society was to welcome to its gatherings charming girls from India and from China, and later from the other Eastern countries—girls with all the fascination of a far foreign land, but cultured, speaking the beautiful English taught them in the mission schools, full of spirituality, and with a burning eagerness to be blessings to their people.

Phoebe Rowe, whom Miss Thoburn loved to call her "Indian sister," came to America on a sad errand, but her visit had a wonderful influence. In speaking of her coming at the anniversary meeting of Ocean Grove in the summer of 1886, she gave the reason, "The Church said

that India's daughter must bring America's daughter home." Miss Florence Nickerson, a beloved missionary in India, was returning home in serious ill health and Miss Rowe, whom she dearly loved, was chosen to accompany her. On the voyage Miss Nickerson died and she was buried in the waters of the Gulf of Aden. Miss Rowe came to America alone.

Phoebe Rowe was the daughter of a devout Scotchman and her mother was an Anglo-Indian. On the death of her mother in her infancy she was entrusted to a Mohammedan nurse. When she was thirteen years of age, "the light came into her heart"; at fifteen she lost her father and was received by Miss Thoburn in the Lal Bagh Home in Lucknow. A very strong affection sprang up between this gentle, timid girl and Miss Thoburn. After many years of devoted service in Lucknow, she was sent to occupy more responsible posts in various points of North India. So effective was her work, that Bishop Thoburn used to speak of her as "Presiding Elder." He thus describes her labors and her gift of song—

> She became engaged in evangelistic work, made long tours both on the plains and in the mountains, rendered unspeakable service to the converts whom she found in remote villages, and more than any other woman in the Mission laid the foundations of evangelistic work among the scattered converts in North India. * * * In later years I was glad to introduce her to vast audiences in America and watch the people as they were swayed by the singing of this simple girl like forest trees bending before a mighty wind. Her singing was simple. Her favorite hymns were all simple, but deeply spiritual. The infant Church of India needed such a character and such a life as were seen in the presence of Phoebe Rowe and the hallowed influence of her life and labors will be felt far and wide for long years to come.

Her visit to the New York Branch in 1886 was indeed an inspiration for more ardent endeavor.

From China came still further evidence of the fruitfulness of the Society's enterprise. The outstanding event in the year 1884 was the arrival in America of the first of our winsome Chinese girls who have sought a medical education here for the benefit of their people. Mrs. Nathan Sites in the *Heathen Woman's Friend* for July, 1884, gives us the charming story, from which we gather these facts. "At the recent General Conference at Philadelphia none among the distinguished guests attracted more attention than the little Chinese lady just arrived from the land of tea and silk." Hü King Eng was a Christian girl, "eighteen years of age, and not betrothed." Her grandfather Hü was a military mandarin of some rank, and his family was the second to embrace Christianity in the Foochow Mission, some thirty years before. One of his six stalwart sons, the father of Hü King Eng, was a "pillar of strength in the church in China, because of his piety and wisdom and his literary ability; having withal an eloquent tongue, which in the ardor of pulpit oratory brings to his fine six-foot physique a princely bearing." The mother of Miss Hü was a lady brought up in the polite society of the higher class of Chinese life and wore an embroidered shoe three inches long, yet when her husband became a Methodist preacher, she bravely endured the hardships of an itinerant life and was a beautiful example of Christian living among the humble people to whom her husband ministered. The touch of our missionaries had been upon the life of this young girl, whose name, King Eng, signifies Precious Peace. In the excellent school of the Misses Woolston at Foochow, the first Methodist Episcopal boarding school for girls in China, her early training was received. From this institution she went in 1880 as a student to the Foochow Woman's Hospital, of which Dr. Sigourney Trask

was the founder and head. Dr. Trask observed her adaptability for medical work and her gentle, Christlike sympathy with the suffering, and craved for her a larger opportunity for training. To the General Executive Committee of the Woman's Foreign Missionary Society in November, 1883, Dr. Trask wrote:

> There joined our class last fall a young lady of very superior qualities of heart and mind, strong, earnest, true, devoted, with such avidity for knowledge, special aptitude for medicine, and high promise for future usefulness, that we have resolved to make an appeal to the Woman's Foreign Missionary Society to take and educate her in the United States. She is eighteen years old, not betrothed, the daughter of our excellent Presiding Elder, Hü Yung Mi, and he says: "It would be good beyond his expectations of her."

A translation of a letter from Hü King Eng herself was also read to the Society. She expressed great desire to come; she had evidently weighed many of the difficulties in her way, and said that ninety-nine out of a hundred Chinese opposed her. Her uncle, who had been in America, almost shook her resolution with accounts of what he had found there; but she added, "They were only men's thoughts, not what concern women." She expressed her willingness in a true Christian spirit to accept the decision in her case.

Mrs. J. F. Keen, Corresponding Secretary of the Philadelphia Branch, spoke in favor of the request, saying that it would probably require ten years to complete Hü King Eng's education in America, and asked for the endorsement of the Committee, not for financial aid, as a lady had offered half the amount necessary and another had added twenty-five dollars a year and she was confident that the remainder could be secured from private gifts. A discussion followed in which some members expressed

doubt of the wisdom of establishing such a precedent. However, the Committee adopted the following resolution:

Resolved: That this General Executive Committee have heard with profound pleasure and gratitude of the proposed plan of sending to this country a young Chinese girl for a medical education, and, while we do not feel at liberty as a Society to undertake this work, we would rejoice if it is in the heart and power of any one, as a private individual, undertaking to avail him or herself of this most significant and promising opportunity.

Thus the door was opened not only for Hü King Eng, but also for the fine young women who have followed her through the years. We may hardly realize the measure of courage required for such a venture. Happily, King Eng's feet were not bound. In her childhood the binding process had begun, but her father made the unprecedented decision that the bandages should be removed. Again, in her father's absence, the conservative mother replaced the bandages and Hü King Eng rejoiced to be relieved from the ridicule of her playmates even at the cost of cruel suffering and "a tubful of tears." When her father returned, off came the bandages again and King Eng was the first girl in the Fukien province to escape this deformity.

But she had the very serious handicap of inability to speak English. The Misses Woolston had conservative ideas on the education of Chinese girls. Indeed, to this very session of the General Executive Committee of 1883 their resignations were presented, largely because they did not approve the changes desired by the majority of the Foochow Mission, both American and Chinese, the introduction of English being the chief innovation proposed. "These ladies have the conviction that this would

be prejudicial to the highest good and influence of the girls when they return to their homes, a conviction shared by a minority of our own church missions, but a majority of missions of other Boards throughout China," is the comment of the *Heathen Woman's Friend* at the time. Together with their much regretted resignation came from China a memorial written by the native pastors of the Foochow Conference, urging the more liberal education for Chinese girls and "pleading for it with an eloquence and wealth of illustration truly Oriental." It is strange indeed that these excellent women, who had the courage and initiative to be pioneer missionaries in China, should have lacked the vision of the large future before their pupils! To Dr. Trask was given the broader outlook.

Hü King Eng had no knowledge that any Chinese girl had left her country to seek an education on foreign soil. Years afterward she met in Japan Dr. You Mé King, who had preceded her to America by a few years, coming with her adopted parents, Dr. and Mrs. McCartee of the Presybterian Mission at Ningpo. But Hü King Eng came alone. Her four years at Ohio Wesleyan University, brave years of unfaltering persistence and unwearied patience, won for her the love and admiration of her associates. Her Christian influence was unusual; "Little did I think," once said the mother of one of her classmates, "when I was giving money for the work in China, that a Chinese girl would come to this country and be the means of leading my daughter to Christ."

Mrs. S. L. Baldwin, writing in the *Heathen Woman's Friend* in 1886 of the meeting of the International Missionary Union at Thousand Island Park, said:

Our dear little Chinese girl, Hü King Eng, won all hearts, as usual, by her sweet, gentle, trustful, Christian character. To us

who have known her from infancy up, the meeting was of peculiar pleasure; and as she grasped my hand and in low, earnest, glad tones exclaimed in our own Foochow dialect, "Teacheress, all the same as seeing my own house-people," I could heartily respond, "All the same!"

When at this time at the Annual Meeting of the Woman's Foreign Missionary Society, "the marvelous progress of Hü King Eng was reported, tears of gladness filled many eyes as her implicit faith, her sturdy industry, and her untiring devotion were described." In the autumn of 1888 she entered the Woman's Medical College of Philadelphia, making her home with her unfailing friend, Mrs. Keen. She was graduated with honor in 1894, her course having been interrupted by an illness of many weeks and a journey to her beloved home in China in company with Miss Ruth M. Sites, her life-long friend. In 1895 she returned to Foochow as a medical missionary of the Woman's Foreign Missionary Society. Her noble service in the Woolston Memorial Hospital for these many years may not here be recounted. The *Jubilee Report* of the Society in 1918 spoke of her as

the best known woman in the Province and one of the best loved in China. Out of the twenty-two million in that province she is the only woman authorized by the Governor and Assembly to hold property in her own name. What more valuable and significant gift than hers—a deed to the Society of her home, bought with the proceeds of her twenty-five years of unceasing work, a love gift comparable only to that of Mary of Bethany! Nor must one forget her sister, Suek Eng, equally noble, self-effacing, and indispensable.

But the point of emphasis here is that of the splendid stimulus to the courage and endeavor of the Branch and the Society in coming to know this lovely and gifted girl. The impression in China was equally significant; when

the Chinese saw the skill of Dr. Hü and her sister, some "regretted that their daughters were engaged or married or drowned, while others exclaimed, 'Alas! who knew girls could do so much good to the world, more than our boys!' "

While Hü King Eng was completing her medical training in Philadelphia, two brilliant girls from the Kiangsi province were acquiring similar equipment and honors in the Medical School of the University of Michigan. When in 1872 Miss Gertrude Howe and Miss Lucy Hoag had arrived in Kiukiang, the first person to call upon them was Mrs. Shih. Mr. Shih was one of the literati—of aristocratic family with a genealogical record which ran back without a break for two thousand years. He had lost his property in the Tai Ping Rebellion and maintained his dignity and his family by teaching Chinese to the missionaries. Under the influence of Dr. Virgil C. Hart he had accepted Christianity, the first convert in the Yangtse Valley, and he later became the pastor of a chapel in Kiukiang. Mrs. Shih came daily to Miss Howe to read the Bible and soon, as a Bible woman, carried the lessons that Miss Howe taught her to her countrywomen. When in 1873 her little daughter Maiyü—Beautiful Gem—was born, the child was spared the suffering and deformity of the "golden lily" foot-binding, the first girl, not a slave, in all Central and West China to have the natural feet. Mr. Shih had observed the ministry of Dr. Kate C. Bushnell to the sick and wretched in Kiukiang and when little Maiyü was eight years of age he had asked Dr. Bushnell to prepare her for the same useful life. For the next ten years Maiyü was committed to the care of Miss Howe and so remarkably effective was her training that when Maiyü with her friend Ida Kahn in 1892 applied for admission to the University of Michigan

for the medical course they successfully passed the entrance examinations, and their course was completed in four years with the highest commendations from the university faculty. The more familiar name of Maiyü Shih in America is Dr. Mary Stone.

Ida Kahn was a descendant of the Confucius family, but unluckily when she was born there were already five little girls in the household and no sons. The blind, old fortune teller said that she must die. Her parents instead tried to betroth her to a neighbor's little boy, but alas! the fortune teller declared that, while she was born under the dog star, the boy was born under the cat star. Cats and dogs! That would never do. The girl should never be superior in her birth-star to her fiancé. Their perplexity reached to the knowledge of Miss Howe and Miss Hoag, and the missionaries set out at once in their sedan chairs and brought the little two months old baby to their home. Miss Howe was, as George Macdonald would say, "one of God's own mothers with room in her heart for every child that needed her." To Ida Kahn she became mother indeed. Of her Ida says, "There is no one in the world like her."

The impression which these girls made upon all who met them during their medical course will never be forgotten. In the New York Branch many grew to love them and to follow their remarkable careers with the deepest affection. In the International Review of Missions of October, 1925, Mr. Roger S. Greene, the Director of the China Medical Board of the Rockefeller Foundation, gives this testimony to their professional efficiency:

> In the latter part of the century four Chinese women who had studied medicine in the United States returned to China and began work among their people. These were Dr. Yamei Kin of Ningpo, Dr. Hü King Eng of Foochow, Dr. Mary Stone

and Dr. Ida Kahn of Kiukiang. I do not know of any of the older Chinese men doctors then working in China who could be compared with them in efficiency or in influence. Each of them organized hospitals for women and children which would compare favorably with many mission hospitals conducted by foreign physicians, and they were unusually successful in winning the confidence and support of their own people. They furnished a striking demonstration of the importance of a sound education for the preparation of Chinese leaders in medicine.

To this group, though of a somewhat later time, we must add the name of the beloved physician of Futsing, Dr. Li Bi Cu, a graduate of the Woman's Medical College of Philadelphia, who after eight years in the United States in 1905 returned to China as a medical missionary of the New York Branch. Dr. Li's mother was one of the superfluous little girls of China, thrown out into the streets to die, but happily she was rescued by the missionaries and educated as a Bible woman. She became the wife of Mr. Li, a pastor in the Mission. Their daughter Bi Cu has won a large place in the hearts of her friends on both sides of the sea. Like the other young doctors of the Society, she has built a hospital and demonstrated her skill in caring for an amazing number of patients. It is a significant fact that both Dr. Li Bi Cu and Dr. Ida Kahn have been delegates to the General Conference of the Church.

But the physical healing is only a part of the ministry of these devoted women. In their hospitals "the healing of the seamless dress" is by the beds of pain. Each sufferer is brought in prayer to the Great Physician and learns of the Divine Love, "by whose stripes we are healed." Accustomed to the indifference to suffering which the superstitions of a false religion instill in a people, the patients marvel at the tender care which does not

refuse the lowliest and most self-forgetting task, and they come to know the secret of such devotion in the love of Christ. They carry the story back to their villages and whole families, sometimes entire communities, have become Christian. Is there any sacrifice which we of the New York Branch may make too much for the privilege of promoting so Christlike a service?

This incident, related by Mrs. George H. McGrew, may well illustrate the mighty need and the small measure of help even yet brought to the relief of the suffering millions of non-Christian lands. One day in her first year in India the young missionary was returning to Moradabad from a tour among the villages with Mrs. Parker. The people "with all manner of diseases" had crowded about them and the medicine chest was empty but for a little alleviating ointment. On the edge of the throng of women and children to whom the doctor had been ministering stood a tall man, gaunt and twisted, evidently a victim of chronic rheumatism. To his appeal she could only respond by putting the bit of ointment on a shard and placing it before him. With a tragic gesture, pointing from his misshapen body to the meager remedy, he exclaimed in his native dialect, "*So* much pain—*so* much medicine!"

How often through the years the missionaries, as with the sense of the limits of their powers they face the multitudes, must recall the words of Andrew in Galilee—"What are these among so many!" But the Master blesses and multiplies the gifts of His disciples as of old and thousands are fed with the Bread of Life.

No words can more vividly paint the results of the first quarter of a century in the Branch and the Society than those of Mrs. J. T. Gracey on the occasion of the Silver Anniversary:

It was in April, 1870, when twelve women, representing the six newly organized Branches which constituted (at least on paper) the Woman's Foreign Missionary Society, were assembled in the parlors of Mrs. T. A. Rich of Boston. It was the first meeting of the Executive Committee of the Society. Two missionaries had gone to India already, and the Bareilly Orphanage had been transferred to this Society and its support undertaken by them. This first Executive Committee faced the fact that $11,000 were necessary to meet obligations upon them for the coming year. Wherever could they hope to secure such a large sum of money? Eleven thousand dollars! Whose faith was equal to the emergency? At this juncture Mrs. E. W. Parker of India, burdened with a sense of the pressing needs of India's women and with a faith that was well nigh sublime —faith in God and faith in the women of Methodism—rose and boldly proposed that an effort be made to raise twenty thousand dollars! For a moment there was an oppressive silence; then from every one present came an expression of surprise, an audible "Oh!" The unexpressed thought seemed to be that Mrs. Parker's zeal had run away with her judgment. The enthusiasm was, however, contagious and the advanced ground was taken. It was a far greater triumph of faith than was the appropriation of three hundred and twelve thousand dollars by the Executive Committee at St. Paul last fall.

I recall this scene as if it were yesterday. Of that company, the gifted and saintly Mrs. Dr. Olin, and the efficient secretary, the brilliant and beloved Mrs. Dr. Warren, have passed on through the gates of the city, while others are still working and waiting here.

A mighty, transforming power has been felt in the educational, evangelistic, and medical work of this Society throughout India, which has been developed since that eventful meeting. Individual lives have been lifted from sin and degradation; women have come more largely to apprehend and appreciate the spirit and power of the Christian home; thousands of children have been cared for by the Society's representatives, and have been sent forth to spread the tidings learned; a Christian literature has been made possible for heathen households; aspirations have been kindled and thoughts of God have been implanted.

The educational lines have been advanced from the little veranda school to the Lucknow Woman's College. The result of this culture is evidenced in native women able to preside over a conference of their Christian sisters, while others, who had spent most of their lives in the Mohammedan or Hindu harem, are found in public assemblies reading papers written by themselves or discussing matters pertaining to general education. Bishop Thoburn says that "nowhere in Methodism, if indeed anywhere else in Christendom, is woman's work so fully recognized and so thoroughly organized as in the Methodist Episcopal Church in India." We may catch a glimpse of the marvelous advance when we realize the fact that in two Presiding Elders' districts in North India woman's work is superintended by native Christian women.

Mark the progress in medical work. Our Society first introduced the study of medicine among the women of Asia; and now a despised, neglected Hindu widow breaks away from the prejudices of centuries and takes the first honors of her class in a medical college; and another, a little abandoned waif taken into our orphanage home, half dead, is now a Christian physician in charge of a government hospital for women. We may not say what number of women have learned the way, the truth, the life, or have been relieved from the religion of superstition and fear of false gods, and of those which are "nothing," and have come under the influence of a religion of love.

Thinking of it all, it seems a long way back to that first executive meeting or that other little group of wearied women in India in the gray dawn of this movement; and yet it is "as a dream when one awaketh," for after all it was but yesterday that this work began. We close the first quarter of a century with devout thanksgiving and look hopefully to the future.

The secret of the success of the first twenty-five years of the Society Mrs. Jennie Fowler Willing found in "plodding perseverance": "Doing the next thing faithfully and trusting the Lord to make what He can of it. Not waiting for great windfalls, bequests, the gifts of millionaries, but picking up the pennies and trudging on. Its 'two cents a week' drops into the treas-

ury like the patter of spring rain. Wealth is good; pastoral aid desirable; ecclesiastical sanction helpful; but it is patient plodding for Christ's dear love that turns the mulberry leaf of feminine ability into the silken robe of salvation for heathen women! * * * God be thanked for His blessing, that has been like sunshine on the springing grain! For His sake and to insure permanence in this arm of service, the verb 'to work' must be conjugated constantly in all its plodding moods and tenses."

THE JUBILEE HYMN OF THE NEW YORK BRANCH

Hark the sound of Jubilee,
Song of million souls aflame,
Souls aflame with victory,
Victory through the Mighty Name.
Far it swells from earth to sky,
Over every land and sea.
Praise to Him who rules on high
For our glorious Jubilee.

Fifty years of work and prayer,
Fifty years of love and faith,
Fifty years of friendship rare,
Blessed bonds through life and death.
Fifty happy years to try
What to us our God can be—
Praise to Him who rules on high
For our glorious Jubilee.

Fifty years to learn how near
Heart to heart in every land,
Fifty years to send good cheer
From the loving Father's hand,
Sympathy for all who sigh,
Grace to all humanity.
Praise to Him who rules on high
For our glorious Jubilee.

Sing, O heart! let heaven hear—
Shout the praises of our King.
Tell the story far and near,
And a thankful offering bring
For the happy years gone by,
For the happier years to be.
Praise to Him who rules on high
For our glorious Jubilee.

Tune: *Lauriger Horatius.*

MRS. JOSEPH H. KNOWLES.

CHAPTER VIII

ON TO THE JUBILEE

"When the Lord sent news of victory, the women who told it were a mighty host." Psalm 68: 11.

As we enter the second quarter-century of the Woman's Foreign Missionary Society, we are conscious of certain changes of emphasis in motive and expression. All the elements of the Christian purpose in foreign missions are always present and the supreme motive is always at the center of the endeavor, but in the early days much missionary zeal was founded upon the quick sympathy aroused by the pathetic stories of the physical sufferings and mental dreariness of women and children in non-Christian lands. The motive of pity, of compassion—a heavenly quality indeed—was predominant in the missionary appeal. This was true both of the Church at home and of the missionaries on the field.

In *The Christ of the Indian Road,* Dr. E. Stanley Jones writes, "I find that my love for India has a quality in it now that it did not have in the early days. I went to India through pity; I stay through respect. I love India because she is lovable; I respect her because she is respectable; she has become dear to me because she is endearing." In his sermon on "The Adequate Motive," preached at the Northfield Conference of Woman's Boards of Foreign Missions in 1925, Bishop William Fraser McDowell said, "I can understand one being moved by pity for less fortunate people, but I can understand the motive of pity breaking down at last. I can

understand the motive of gratitude moving people, but with our knowledge of mankind as mankind is, one can easily understand that the motive of gratitude might become exhausted and one say, 'I have reasonably paid my debt.' But I cannot understand the exhaustion or the collapse of the motive of doing this great thing because Jesus asks it."

The day is coming when under the influence of Western civilization—the surface contacts of the Orient with Christianity—the painful features of Oriental life will greatly diminish. Suttee has gone, foot binding is going, the marriage age is being raised and child widows are permitted to remarry, Western science is sending its healing stream into unclean and sick and sore and deadly places of the world, Western education is bringing light into dark minds and dreary lives. But when all this blessed work is achieved, the world will not be saved. The Christian task is more than that; it is to bring the life of God into the soul of man the world around. It is to make the path over which Christ, the Saviour, may come to every human heart. "For the dear Redeemer's sake," this is the adequate and unchanging motive for that which we call "foreign missions."

In this twentieth century period of the Woman's Foreign Missionary Society the change of emphasis is increasingly evident. With the more intimate contact with the daughters of the Orient, pity has deepened into love and appreciation. We no longer speak of "the renovation of heathen women," but we are thrilled with a great hope for the world, as we foresee the new day of splendid Christian leadership which is coming out of the schools and colleges and churches of the Far East. This hope gives wings to our endeavor. Ours is not the melancholy task of patching up a broken world; we are

in the service of Him who has said, "Behold, I am making all things new."

The changing emphasis was long ago indicated by the changing vocabulary. The word "heathen" was the first to go. In 1893 the periodical of the Woman's Foreign Missionary Society was still called the *Heathen Woman's Friend,* but in the new cover design a graceful vine wound about and across the word *Heathen,* for the purpose of making it less conspicuous. In January, 1896, a new title appears, *Woman's Missionary Friend,* with which we are to-day familiar. This change was not made without the most serious consideration. At the General Executive Committee meeting in October, 1895, the Topeka and the New England Branches offered resolutions that there should be a change of name, on the ground that "missionaries and other friends of the Society found the present name objectionable." The Cincinnati Branch protested against a change in a name "which expresses so much and is freighted with such sacred associations." The Pacific Branch shared in this protest. These resolutions *pro* and *con* were referred to the Publication Committee, which brought in a majority report "that the present name be retained," and a minority report that the name be changed to *The Light Bearer.* Neither report seemed to meet with entire favor, and in the further discussion the opinion of the missionaries present was requested. They indicated that the name was not objectionable on the field, "except in Japan and India," which certainly constituted a very large and important part of the field! Mrs. Keen then cut the Gordian knot by moving that the name of the periodical be *Woman's Missionary Friend,* a motion which was almost unanimously adopted.

The New York Branch seems to have been silent in this

discussion, so far as the records show. But there is evidence that on its Executive Committee there was a feeling of dismay and reluctance at losing so ruthlessly a name that had become dear through long association. A motion to request a postponement of the change for a year was adopted by a standing vote, "thirteen for and Mrs. Skidmore against," but the weight of Mrs. Skidmore's opinion would always constitute a majority in itself and the suggestion of postponement was not pressed.

A copy of one of the first numbers of the *Heathen Woman's Friend* was lying on the table of the Drew Seminary library the other day when an elderly woman was passing through the interesting room; as her eyes fell on the yellowed page with the ancient title, she exclaimed with almost tearful emotion, "Oh, my mother used to take that!"

The word "missions" has been also the subject of adverse criticism. There may come a day when it will disappear. Mr. P. C. Meng, general secretary of the Chinese Students' Christian Association, recently said, "There is no missionary problem. The only problem is one of Christians versus non-Christians and in this struggle the Master's followers of every race and clime should stand shoulder to shoulder around the world." The rather humiliating word "natives" has changed to the dignified term "nationals." All this is evidence of the splendid progress of the Christian effort to lift all people and all nations into larger life. Out of it has grown that spirit of international brotherhood which makes even the word "foreign" seem inappropriate. Mrs. Henry H. Meyer at a meeting in 1921 quoted the sentiment,

> "All the world's one neighborhood;
> Only the stars are foreign lands."

Another important change marks the later period of the Branch. During its second quarter century the Branch, while retaining the advantage of continuity in office, gained also the strengthening influence of new personnel by a multiplication of offices and departments, which brought to its aid many valiant and capable members. Mrs. Skidmore until 1904 and Mrs. Baldwin until 1910 continued to hold the reins of leadership. The Branch has never lost the inspiration and service of Mrs. Cornell and Mrs. Knowles, although Mrs. Cornell in 1916 became Honorary Corresponding Secretary and Mrs. Knowles became Honorary Recording Secretary in 1923. Happily, they continued to hold relationship to every Branch interest.

But, as the work progressed and expanded, new plans were devised to carry it, until in 1924, for instance, the staff included twenty-nine Branch officers, seventeen Honorary Vice-Presidents, one hundred and fourteen Managers, sixteen standing committees, and about three hundred and forty Conference and District officers. Indeed, we are reminded of the verse of the Sixty-eighth Psalm, whose rendering in the Revised Version has often been quoted in reference to the Woman's Foreign Missionary Society—

"The Lord gave the word; the women that publish the tidings are a great host,"

a verse even more vivid in Moffatt's remarkable translation—

"When the Lord sent news of victory, the women who told it were a mighty host."

If to this officiary of the Branch, the Conference, and the District, we add even a conservative estimate of the

officers of the local societies, we find a working force of more than six thousand women, with a membership of over seventy thousand, including the organizations of young people and children. If we make an even more conservative summing up of the officers guiding the affairs of all eleven Branches of the Society with its more than six hundred thousand members, we shall discover that more than fifty thousand women constitute the officiary of the Society.

Without attempting a chronological survey, let us consider the personnel of the Branch in this twentieth century. It is remarkable that in the fifty-five years of its history the New York Branch had but four Presidents—Mrs. Stephen Olin, Mrs. Joseph A. Wright, Mrs. S. L. Baldwin, and Mrs. William I. Haven. When in 1900 because of Dr. Haven's election to the Secretaryship of the American Bible Society, Dr. and Mrs. Haven transferred their residence from Boston to New York, the Branch rejoiced to welcome Mrs. Haven to its membership. Her heritage of missionary devotion from her honored parents, Mr. and Mrs. Alden Speare, and her own grace and zeal were at once claimed for the Branch's service; in 1901 she became a Manager; in 1904 the office of First Vice-President was created and she was chosen to fill it; when in 1910 the Branch was bereaved in the death of Mrs. Baldwin, Mrs. Haven was elected President. For fifteen golden years she has presided over its interests.

How wonderful has been the Branch's growth during that period! The Branch seemed at once to "find itself" and moved forward with alacrity and enthusiasm. Not only was the machinery duly oiled and kept in perfect running order, noiseless and without waste, every weak part strengthened, every loose screw tightened, every de-

tail of efficiency carefully maintained; there was the constant sense of Divine power within the wheels, an unfailing dependence upon prayer, and joyous and reverent thanksgiving for every achievement as a gift of God. The business meetings have been orderly and effective, the public gatherings, whose programs have been carried forward with smoothness and vivacity, have been full of missionary zest and of spiritual power, the ever-enlarging circle of officers and committees has taken delight in the ability and in the winsomeness of their leader, who has given herself unsparingly and with selflessness to the task.

Because of the Society's method of raising its funds, the financial thermometer is a faithful witness of the Society's state of health. If we may change the figure, the income does not come in geysers, but in a steadily rising tide, which rarely shows an ebb. In the year of Mrs. Haven's election to the Presidency, the Branch for the first time passed the $100,000 mark, the total receipts for 1910 being $112,366.00; in 1919 it went far beyond the $200,000 mark, reaching $227,005.00; when to the regret of the Branch in 1925 Mrs. Haven relinquished the gavel to her successor, the receipts for the year were $271,907.00.

At the Annual Meeting of the Branch in 1925, a meeting "of exceptional interest in point of attendance, in the excellence of the program, in the spirit of victory and of hope," the Branch paid its tribute to Mrs. Haven in words which were most fitting, a characterization which was accurate and well deserved:

In October, 1910, Mrs. William Ingraham Haven was elected President of the New York Branch of the Woman's Foreign Missionary Society. She brought to that office all the grace and dignity and efficiency with which her New England birth

and culture so splendidly endowed her. During the fifteen years of her administration the work has grown steadily. The number of members has increased from 37,300 to over 68,000, the number of missionaries has become a small, but effective army, sustained by the gift of more than $271,000, an increase of more than two and a half times the amount given fifteen years ago. Of such a record the best of presidents might well be proud.

But Mrs. Haven would be the first to disclaim the credit of such achievement. And yet it was her high ideals, her unfailing attention to the details of her office, her tact, her winsomeness, that won for her the whole-hearted support of the entire Branch and made such results possible.

It was with universal regret that her resignation was accepted. As an expression of the love and esteem of all those with whom she has worked so closely she was presented with a beautiful bouquet of roses and made a life manager by the payment into the Branch treasury of one hundred dollars.

Mrs. Haven's service for the Branch and the Society will not end with her retirement from the office of President; as Vice-President at large she will do her utmost to promote their efficiency and be always a loyal aid to her successor, Mrs. Dorr Frank Diefendorf. Mrs. Diefendorf has received the sincere welcome of the Branch and already has its confidence and esteem.

The office of First Vice-President, created for the appointment of Mrs. Haven in 1904, has been a source of strength to the Branch. In 1909 the offices of Second and Third Vice-President were established and Mrs. Robert Bagnell and Mrs. Don S. Colt were elected. When in 1910 Mrs. Haven succeeded to the Presidency, the First Vice-Presidency fell to Mrs. Bagnell, the Second to Mrs. Colt, and the Third to Mrs. Ernest Dressel North. When in 1911 Mrs. Colt removed to Baltimore, Mrs. Edward S. Ferry took her place. When in 1914 Mrs. Bagnell entered the Philadelphia Branch, the three Vice-Presi-

dents were Mrs. Ferry, Mrs. North, and Miss W. R. Lewis. Each had held other important offices in the Branch and was devoted to its traditions and its prosperity. Mrs. Ferry was the daughter of Mrs. Joseph H. Knowles; her cousin, Mrs. North, was the daughter of Mrs. Dallas D. Lore and the sister of Mrs. George H. McGrew. Miss Lewis had many associations with the Society, particularly in the Philadelphia Branch. In 1917 at the lamented death of the beloved Mrs. Ferry, Mrs. Edwin R. Graham was chosen First Vice-President, and in 1918, when Mrs. Graham's beautiful life was ended, Mrs. Thomas W. McCormack took the vacant place, which she held with honor until illness prevented active service. In 1922 the list read Mrs. Ernest Dressel North, Miss W. R. Lewis, Mrs. Joseph C. Nate, Mrs. Charles H. Hardie; in 1924 Mrs. North resigned because of illness, Mrs. Nate's residence was changed to Illinois, and Miss Lewis, Mrs. Hardie, Mrs. Dorr F. Diefendorf, and Mrs. Ellis L. Phillips were made the Vice-Presidents for the year. When in 1925 Mrs. Diefendorf was elected to the Branch Presidency, Mrs. Haven and Miss Lewis became Vice-Presidents at large, and the four Vice-Presidents were Mrs. Ellis L. Phillips, Mrs. E. M. F. Miller, Mrs. F. A. Horne, and Miss Alma F. Adams, who is also the Secretary of the Student Department.

The New York Branch is too modest to claim the qualities of a Warwick, but it is interesting to note that Mrs. Colt in due time became the President of the Baltimore Branch and Mrs. Bagnell was chosen to the same high office in the Philadelphia Branch; on the resignation of Mrs. Colt in 1925 her successor as President of the Baltimore Branch was Mrs. Harry E. Woolever, who had been the effective and much loved Superintendent of

Young People's Work in the New York Branch before her removal to Washington in 1923; Mrs. Paul E. Edwards had begun that which promised to be a worthy administration as Secretary of the New York East Conference, an office held most ably for many years by Mrs. Z. P. Dennler, and the Branch was looking to her for large service, when her removal to Portland, Oregon, in 1924 was promptly followed by her election as Corresponding Secretary of the Columbia River Branch.

It is pleasant also to remember that Mrs. Cyrus David Foss, once President of the Society and now President Emeritus, was an honored charter member of the New York Branch, and that her successor as President, Mrs. William Fraser McDowell, whose brilliant administration of the Society extended from 1909 to 1920, was elected a Manager of the New York Branch in 1900 and from 1901 to 1904 was one of the Branch's Honorary Vice-Presidents, during her residence in New York.

No office is of greater importance than that of Corresponding Secretary, which until the creation of the Home Base Secretaryship in 1904 included all Branch interests, both home and foreign. To the distinguished succession—Mrs. William Butler, Mrs. William B. Skidmore—Mrs. John M. Cornell added still further distinction and her term of office from 1904 to 1916, as we have already noted, was a time of royal service on the part of the Secretary and of loyal affection for her on the part of the Branch. No officer of the Society has ever been more warmly loved.

When for reasons of health Mrs. Cornell resigned her office, it seemed to the Branch a special Providence that Mrs. Edwin R. Graham should come to reside in New York and she was promptly chosen Corresponding Secretary, but the Society itself claimed her as Vice-President

and Chairman of its Home Department in the following year. The Branch consoled itself by making her its First Vice-President, but in 1918 a sudden illness brought her noble service to a close. Large in mind, large in heart, and in experience in the Society's wide undertakings, she has been sorely missed.

To the office of Corresponding Secretary in 1917, Mrs. George A. Wilson was called from the secretaryship of the Central New York Conference, in which shortly before she had succeeded Miss Mary M. Queal, who with Miss Mary A. Priest had led this Conference for seventeen years. Mrs. Wilson had eight years of apprenticeship as Secretary of the Syracuse (West) District. But her love for the cause and the qualities of mind and heart which make her invaluable in the service—surely these came by inheritance from her distinguished father, Dr. William F. Warren, long President of Boston University, and her mother, Harriet Merrick Warren, the editor of the *Heathen Woman's Friend* from its beginning in 1869 until her death in 1893, one of the most gifted and beloved of the early leaders of the Society. Mrs. Wilson once spoke of "steadiness in the God-given task" as an ideal toward which it were well to aim; this ideal her own life realizes.

As the work of each office increased, assistants were chosen. In 1908, as we have seen, Miss Willie R. Lewis brought her wide knowledge of the field and her executive ability to the aid of Mrs. Cornell, and continued as Assistant Corresponding Secretary until in 1914 she was elected a Vice-President. The Branch then turned to Miss Elizabeth R. Bender, whose missionary service in Japan and executive experience in the Society's General Office had won the confidence of the Branch, and who soon made for herself a large place in the Branch's affec-

tion. The heart of the Branch "doth safely trust in her" in the varied tasks of her office.

When in 1904 Mrs. Cornell took up the pen which Mrs. Skidmore had laid down and became the Corresponding Secretary of the Branch, her office as Branch Treasurer, at first suggested to Mrs. B. E. Salisbury, the treasurer of the Central New York Conference, who was obliged to decline it, passed to Mrs. J. Sumner Stone. The Rev. Dr. and Mrs. Stone had given six years to India, where from 1881 to 1887 Dr. Stone held successful pastorates in Calcutta and in Bombay. On their return to New York Mrs. Stone came into close relationship with the New York District for several years. It was said of her there —"Her labors, like incense, rise to heaven." In the annual reports which Mrs. Stone as Treasurer has made to the Branch "the beautiful word 'increase'" has rarely been wanting. Dr. and Mrs. Stone in 1906 still further strengthened their devotion to the missionary cause by a visit to the foreign fields and a participation in the India Jubilee. Soon after their return, there came one of those events which put courage and resourcefulness to the test.

As the General Executive Committee was closing its session in 1907, word came to the Branch representatives that the Knickerbocker Trust Company of New York had shut its doors. Twenty thousand dollars of the Branch's funds for the fourth quarter were on deposit there. Let Mrs. Cornell's own words tell the sequel:

> We were enheartened by the ready sympathy, the strong sense of united interest, that moved the General Executive Committee at its closing session to authorize the Treasurer to borrow the needed sum on a note of the Woman's Foreign Missionary Society. The financial panic proved more serious than we had thought—we found it impossible to borrow from any bank. Even the Treasurer of the Board of Foreign Missions could not help us; our checks were coming in from the field and one or

two were protested before we could gather funds to meet them, but the representatives of the foreign banks realized the solvency of the Society and gave us time. Then our sisters farther West came to our help. Northwestern Branch loaned us six thousand dollars from their own treasury; Columbia River offered us help from their invested funds; we borrowed from members of our own Branch fifty-five hundred dollars; and a few small gifts came from individuals scattered through several of the Branches. We wrote and talked and worked and prayed, and as a result over six thousand dollars have come into the Branch treasury during the year for this special emergency. We have paid every dollar of our appropriation for our regular work and almost all of our Thank-Offering pledges.

Our Treasurer, Mrs. Stone, has done valiantly throughout the whole trying year, showing quick wit and fertility of resource in meeting sudden emergencies. When she balanced the figures of the current year and found a deficit of over seventeen hundred dollars, she brought it to the Annual Meeting with strong faith and purpose that it should be raised before the close of the session and her faith and work were honored, making our receipts for this year of panic a little greater than ever before. Knickerbocker Trust Company has resumed payment and has paid forty-eight hundred dollars up to the present and will eventually pay the whole amount. With the Psalmist we sing, "I was brought low and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

Mrs. Cornell once in speaking of a time of financial stringency quoted the words, "The Lord suffered thee to hunger and fed thee with manna." How often in such experiences in the Branch God has not only fulfilled the promise to "supply all our need," but also has done for us "exceeding abundantly, above all that we ask or think"! How often, while the material relief has come, almost as by a miracle, there has been also the nourishment of the soul with the heavenly manna!

In the following year the Corresponding Secretary's report contained a characterization of the Treasurer

which applies to every year in which her fine service has been given to the Branch—"Mrs. Stone has carried the burdened treasury with the same fertility of resource and splendid judgment of last year." Happy is that organization in whose treasury are found not only dollars and cents—gifts of self-denial and gratitude which may be converted into blessing for those who live in the shadowed lands—but also wisdom and courage and a sure confidence in God. The reports of the Branch Treasurer are not merely the summing up of accounts, but also spiritual interpretations of the goodness of God. To the office of Assistant Branch Treasurer in 1906 Mrs. Frank A. Jayne was appointed and served for the period of Mrs. Stone's absence in the Far East. In 1911 Miss Bess Knight Roberts was elected for this service and continued in it until 1922.

Of the eleven Conference Treasurers who were appointed when this office was created in 1894 several have had long terms of service, notably Mrs. William Anderson, who carried the work in the New York East Conference ably and joyously for twenty years. Mrs. Charles Gibson, who was Treasurer of the Troy Conference, is ever gratefully remembered for her fine efficiency and for her delightful comradeship in the service. Mrs. John E. Stevens of the Newark Conference and Mrs. F. E. Clark of the Central New York Conference served the cause with pleasure and skill for several years. Mrs. Clark's successor, Mrs. B. E. Salisbury, has already twenty-five years of generous and devoted service to her credit as Treasurer of this large Conference.

On motion of Mrs. Stone in 1912, since the receipts had sprung beyond the one hundred thousand dollars line and came from at least twelve hundred sources through the Conference Treasurers, the office of Receiving Treasurer

was created. To this office Mrs. Charles Spaeth was called from that of Superintendent of Young People's Work, which she had held for several years. A girlhood friend of Mrs. J. T. Gracey's invalid daughter Ida, Mrs. Spaeth had quickly felt the enthusiasm for foreign missions which Mrs. Gracey was sure to inspire. Mrs. Spaeth had held the office of Conference Treasurer of the Genesee Conference, before coming to office in the Branch. When in 1918 the Society chose her as its Recording Secretary, the New York Branch rejoiced to have again a representative in that important office, to which Mrs. Gracey, Mrs. Spaeth's "missionary mother," had given many years of distinguished service.

Mrs. Spaeth's successor as Branch Receiving Treasurer is Miss Grace Andrews, the daughter of Bishop and Mrs. Edward Gayer Andrews, names dear in the remembrance of the Church. Miss Andrews was in the preceding year the Secretary of the Home Base; she brings to the treasurership very unusual qualifications for her task, enabling her to do constructive work of a high order, which is strengthening the Branch.

To the list of treasurers in 1923 was added that of Treasurer of the Branch Administration Fund and Mrs. Fred L. Foster was elected to the new office.

Of the very remarkable service of Mrs. Joseph H. Knowles as Recording Secretary of the Branch for forty-seven years these pages have already borne witness. In presenting her resignation at the Annual Meeting of 1923, Mrs. Knowles wrote:

I have written many letters as Recording Secretary of New York Branch, letters which have bound me closely to my comrades in this blessed service. Never have I found one so difficult to write as this. My pen almost refuses to break the bond that forty-seven years have woven. But the time has

come when another hand must transcribe the record of the fruitful years.

With deep regret the Branch accepted the resignation and gave Mrs. Knowles the deserved title of Honorary Recording Secretary. The active work was entrusted to Mrs. Titus Lowe. Mrs. William F. Kimber was for many years the faithful Assistant Recording Secretary with Mrs. Knowles, an office now held by Mrs. R. W. Ricketts. When Dr. Lowe was elected Bishop in 1924 with residence in Singapore, Mrs. Lowe was succeeded in the secretaryship by Mrs. Franklin L. Reed.

The office of Secretary of the Home Base, created in 1904, has been held in many hands in turn; for the first four years Miss Willie R. Lewis served in that capacity; Mrs. Henry Waters and Mrs. Ernest Dressel North each carried it for one year; for six years it had the ardent service of Mrs. Addison W. Hayes, followed by Miss Grace Andrews, Mrs. G. Heber Jones, and Mrs. N. Walling Clark, each for one year; from 1919 to 1922 Mrs. Warren F. Sheldon was the secretary; when ill health prevented her continuance in office, the Branch turned to Mrs. Frank E. Baker and it was with deepest regret that Mrs. Baker was surrendered to another Branch, when in December, 1924, her home was removed from New York. Mrs. Charles H. Hardie was then the enthusiastic choice of the Branch, as its able representative in the Home Department, elected in January, 1925, and the Branch hopes for many years under her care in the important interests entrusted to the office.

Of the superintendents and secretaries of special departments throughout the years one must not try to make mention; their work is an invaluable part of the Branch and, as Mrs. Cornell would say, the angels keep the

record of their many hours of arduous labor for the Branch and for the cause. Among them for length of service Mrs. Robert M. Moore has the pre-eminence. Succeeding Mrs. Alfred I. Preston, who for six years had been the Secretary of Special Work, Mrs. Moore began her term of office in 1910. Some estimate of the extent of this part of the Branch's enterprise is indicated by the fifty pages of fine print, on which are listed in the *Annual Report* the items of special objects supported by individuals or auxiliary societies, facts which are furnished by Mrs. Moore and her staff of Conference Secretaries in this department. The name of her office was changed in 1922 to Secretary of Field Support, to indicate that the emphasis of the special work is now placed not only upon individual beneficiaries, but mainly upon shares of the work itself, as it appears in the Branch Appropriations. Mrs. Moore's enlivening reports are always received with great interest and profit by the Branch. In 1922 she wrote:

> What does it all mean? Have you studied the Branch Appropriations? Can you see that vast army of trained workers, the Bible women, the Bible women in training, the scholarship girls, the little folks in our orphanages, our hospitals with their ministering angels, the physicians and nurses, led by the inspired missionary? Have you not only had the vision, but have you had the thrill which comes from being a part of this great work? Have you a Share? The reflex influence on the giver more than balances the price paid for the work. And whether your worker goes forth to preach the Gospel, or sow the seed in the school, or feed with the Bread of Life in the home, or ministers to the sick, or passes into the realm above and teaches her people how to die, as well as how to live, yours has been the great privilege and joy to help uplift humanity.

The Managers of the Branch have ever been its loyal supporters, in more or less active relation to its interests

in the churches from which they come and to which they carry inspiration from the meetings of the Branch. In the alphabetical list of Managers in the Annual Report for many years two names have stood, the one at the beginning, the other near the end—Mrs. C. Edgar Anderson and Mrs. William H. Woolverton, names which represent the finest type of generous service and spiritual influence. Their devotion to the Branch has its deep springs in the love of Christ which constraineth them. Mrs. Woolverton has ever been hospitable and kindly to all phases of the Branch's needs. Mrs. Anderson has served on essential committees of the Branch, especially its Executive Committee, with large ability, and has carried the presidency of the auxiliary society with which she has been associated and promoted its efficiency with tireless fidelity. Many a generous gift from her hands has quietly found its way into some special channel of helpfulness in the enterprises of the Branch.

Another member of the Branch, Mrs. J. Edgar Leaycraft, is ever gratefully remembered as one who wrought many good deeds for the cause, serving on the Executive Committee and often on standing committees, where the task was no sinecure. Mrs. Leaycraft was also for many years a member of the Society's Committee on Headquarters. She carried the work quietly and with the utmost patience with detail. Mrs. Leaycraft received an inheritance of devotion to the missionary cause from her parents, the Rev. Dr. and Mrs. M. D'C. Crawford, and has passed it on to her daughter, Mrs. Thomas S. Donohugh, who has served the Branch in many lines of activity.

As to the officers of the eleven Conferences, the thirty-six districts, not to mention the nearly two thousand local organizations, in the last thirty years, if one paid them

the deserved tribute, "I suppose that even the world itself would not contain the books that should be written."

The increasing years of the twentieth century, in which the Christian world has not always exhibited the early simplicity and fervor of its faith, have but deepened the spiritual ardor of the Branch. All its fresh springs are in God. Its devotional services are real and moving; for them the Bible is found to contain other appropriate passages besides "Why do the heathen rage?" which was once the inevitable choice of inexperienced leaders, and which the Second Psalm in its modern versions no longer owns. The noon-tide prayer is a meaningful service; there is no perfunctoriness when hearts are seeking strength for definite tasks or blessings for beloved missionaries in some special time of need.

The Branch has always been hymn-loving. Among its favorites are

> "O for a thousand tongues to sing
> My great Redeemer's praise,"

> "O Master, let me walk with Thee
> In lowly paths of service free,"

and especially "the appropriation hymn,"

> "Forever here my rest shall be,
> Close to Thy bleeding side."

This Mrs. Skidmore used to repeat in that hour of faith and consecration, the "Appropriation Service" of the Branch Annual Meeting, and this the Branch prayerfully sings, as it pledges itself to larger endeavor.

The Jubilee was ushered in by the joyous strains of the hymn by Mrs. Knowles, "Hark the sound of Jubilee," and the words of "O Zion, haste" gave constantly new impetus for the great task. Reginald Heber's hymn,

"From Greenland's icy mountains," which once stirred our parents to good works, but which, as Mahatma Gandhi has told us, contains lines stinging to the feelings of India, is now less often heard; and equally *tabu* is

"From all the dark places
Of earth's heathen races,"

with its atrocious line,

"His beauty shall enter them in."

Hymns of devotion to Jesus Christ and of hope of the final triumph of His kingdom sound the key-note of the present day.

The Benediction of the Branch, chosen in 1912 by the President, Mrs. William I. Haven, from the closing words of the third chapter of the Epistle to the Ephesians and repeated wherever members of the Branch meet, whether in the great public gatherings or in the auxiliary society of some little mountain village, is a blessing indeed.

NOW UNTO HIM THAT IS ABLE TO DO EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK, ACCORDING TO THE POWER THAT WORKETH IN US,

UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORLD WITHOUT END, AMEN.

How gloriously the words mount up from height to height of God's love and power!

He is able,

He is able to do abundantly,

He is able to do exceeding abundantly,

He is able to do exceeding abundantly above all that we ask,

He is able to do exceeding abundantly above all that we ask or think.

Beyond our prayers, beyond our highest thoughts is this

power, and yet it "worketh within" even our own hearts —the might of the indwelling Spirit. The Epistle to the Ephesians has been called "the Alps of the New Testament," and the Benediction seems the very glistening crown of its loftiest summit. As on a Mount of Transfiguration this ascription of praise rises to God—Unto Him be the glory in the Church which He has planted—in Christ Jesus, who is its Life, throughout all generations of the age of the ages. The thought leaps beyond the power of the strongest words to convey its meaning; "it passeth knowledge." "We rise in it as on wings of inspiration to the Divinest heights." The Branch is lifted into new joy in God and new strength for the task which He gives, as it repeats these words, which it ever carries in its heart.

Of the missionaries who went out to their fields in this period many volumes might be written. Instead, we must be content with as brief mention of them as the author of the eleventh chapter of Hebrews gave to the saints and heroes of Israel. They are indeed—as Paul called his helpers in the Gospel—"the messengers of the churches, the glory of Christ." Together with their precious service on the field has gone always the inspiration of the Branch and the Society at home.

"Dear me!" exclaimed a listener at a Branch quarterly meeting, "if I hear another missionary speak, I shall have to wear my four-years-old winter bonnet all summer!" "Yes," said her neighbor, "I brought a little money to buy a new collar for myself before I went home, but I can do without it." Often must the missionaries realize for themselves the fulfillment of the Master's pledge, "It shall be given you what ye shall speak."

Of a few of the many "good and faithful" bearers of the glad tidings a brief record may be entered here:

"From the rugged border of Wales in Monmouthshire, England, by way of Canada and the United States to Bombay, India—expresses in a few words the life-itinerary of Elizabeth Ward Nicholls." She was born on the New Year's Day of 1868 in Abergavenny. Her mother was one of the first self-supporting volunteers in Mr. George Müller's remarkable work. Educated by private tutors and having the nurse's training, she was appointed to India in 1896 and has given twenty-five years of fine service, mainly in evangelistic and zenana work. She now resides in England; having been detained there for three years for family reasons, she retired in 1925.

It was from Canada that Miss Ethel Mary Estey came to the Brooklyn Missionary Institute, and thus, under the New York Branch, to Korea. She was born at Jacksontown, New Brunswick, on January twenty-fifth, 1875, and educated in the schools of her native place. In 1900 her work in Korea began and, although several times interrupted by serious illnesses, bravely borne, it has been of deep and far-reaching value. In Pyeng Yang and in Yeng Byen she has opened day schools and evangelistic work in the district. Finding it impossible to reach the many places open to her, she held classes in which the Korean women might receive Bible teaching and then go out among the villages to lead others to Christ. Many of the women pledged one tenth of their time for this service and these she called her "Tithing Class." Bible Institutes, normal training classes, home study courses have helped to distribute the Bread of Life to multitudes. Among her "Tithing Women" at the Jubilee eighty-nine offered days which totaled two thousand eight hundred and forty-five; two hundred women joined the Prayer League. Such wise and devoted service starts streams of influence which will never cease to be of blessing.

Though Miss Estey is again seeking health, resting in California, she has the joy of knowing that her work goes on, and that she has the love and prayers of the women of the New York Branch, as well as of those who are across the sea.

The hundreds of girls who have gone out from the Sarah L. Keen College, in Mexico City, have carried the Christian influence of Miss Laura Temple into homes of culture throughout the land. Since 1903 she has been associated with the educational work of Mexico, and has meantime developed industrial schools for the girls of the poorer classes.

Miss Temple was born on August third, 1865, at Hazen, Pa., and holds the degrees of B.A. and M.A. from Allegheny College. For seventeen years she was principal of the Sarah L. Keen College; since that time she has given herself to treasurer's tasks and supervision of building operations for the Society.

The Branch will not soon forget the time of special anxiety and prayer, when in the Revolution Miss Temple remained alone in Mexico, guarding the mission property and keeping the schools opened when other schools were closed, showing an intrepid spirit and a sure trust in God.

Miss Elizabeth M. Strow was a familiar friend of the members of the Branch, before she went in 1904 under its auspices to be Central Treasurer of the Society in China. For ten years of efficient and cheerful labor she was the office secretary at the New York Branch Headquarters at 150 Fifth Avenue, New York. Her early life was spent in Philadelphia, where she was born on August twenty-seventh, 1870. It was an address of Miss Clara Cushman that awakened in her the desire to be a missionary across the sea. While her work in China was mainly that of treasurer, first in Foochow, and later for the wider

field, requiring long journeys to all parts of that vast country, she was related also for a time to orphanage and day school interests. She has now the retired rank with the possibility of return to China, when home conditions permit.

It was a girl of unusual gifts and brilliant personality who entered Syracuse University from Rome, N. Y., in 1896, and after graduation in 1900 and study in Paris and Strasburg was appointed to educational work in Nanchang, China. And it was an unusual experience which she had there. Welthy Honsinger became principal of the Baldwin Memorial School in 1907. In 1910 the building was destroyed by fire and the only High School for girls in South Kiangsi Province was homeless. Miss Honsinger returned at once to America and with her vision, her energy and consecration, and her gift of eloquence so presented the needs that in eighteen months the funds were secured for a bigger and better Baldwin School. Upon her return to Nanchang, a sea of troubles awaited her, even more stormy than usually prevails in building operations in China.

Trouble over land—five hundred graves to be removed being but one item of many—trouble over contracts and architects, delays in material, and other causes of difficulty, made it necessary to devote almost her whole term of service to this work and to it she gave lavishly her whole mind and heart and strength. The splendid educational plant with its Joyce Memorial Kindergarten, its Harrison Home, its dormitory, and its administration building with an auditorium seating eight hundred people was completed in 1917 and two hundred girls from kindergarten through college preparatory and normal courses were being so trained that the motto on the corner-stone of its administration building, "Not to be ministered unto, but to minister," will be graven on the heart of every Baldwin graduate.

When she returned to America on furlough in 1918,

she sailed almost immediately for war work in France under the Young Women's Christian Association. In 1919 she was appointed the Student Candidate Secretary of the Society and gave her time to work among college students, that they might enlist their lives in service for the kingdom of Christ. Under whatever line of activity she was laboring, the charm of her personality and the brilliance of her mental gifts wrought valiantly for the cause. In 1921 Miss Honsinger resigned from connection with the Branch. In 1924 romance entered her life. Does not Mrs. Frederick B. Fisher in the Episcopal residence in India often recall her strenuous days "beyond the moon-gate" in China and rejoice over their fine fruition?

From her home in Brooklyn, where she was born on March twenty-second, 1877, and from helping the helpless in mission work in New York City, Miss Lillian L. Holmes, after a nurse's training and a pharmacy course at Columbia University, went in 1911 to Chungking, China, to take up her lifework in the Gamble Memorial Hospital. During the year 1920, for instance, she superintended the hospital with 349 in-patients, 12,200 dispensary patients, and some three hundred and fifty operations. "My own work," she says, "has been varied as usual; for the business part, the directing of the servants, the preparing of the medicine, supervising of nurses, as well as leading chapel and nurses' prayer-meeting, and the little daily contacts with each nurse, always seeking that they may grow in grace and in the knowledge of Jesus Christ—all these things belong to my share of the hospital work." The importance of the training of these nurses in a province where there is only one physician to every two and a half million people and in a city with but one woman's hospital for a million inhabi-

tants is not easily estimated. The influence of Miss Holmes is a spiritual blessing both to the missionaries and to the people for whom they labor.

A beautiful illustration of Christian fellowship was the appointment of Dr. Frances Jeannette Heath in 1913; she is a Baptist, under the commission to the foreign field of the New York Branch of the Methodist Episcopal Woman's Foreign Missionary Society; supported by an Episcopalian lady, she took the place of a Presbyterian doctor in the North China Union Medical School of Peking, China.

Dr. Heath was born on July fifth, 1886, in Allegheny, Pa.; her education was received at Temple University in Philadelphia and at the Woman's Medical College there. "Among her other qualifications is her marked linguistic ability, attested by her splendid work in the Language School and her facility in leading a prayer meeting in the vernacular in an astonishingly short time after her arrival in China." Immediately on reaching the field, she wrote with delight of "the congenial, warm-hearted, helpful spirits" among whom her lot was cast, and two years later she said, "I wish you would call me your joyful missionary and then you will know all about me." Dr. Heath has the gift of making sunshine in the shady places of the world. Her important post was with the Union Medical School and the fine Sleeper-Davis Hospital, which was related with it. In 1923 the School was moved to Tsinanfu and became the woman's department of the Medical School of Shantung University, where Dr. Heath is building up a most successful work.

"Instant in season and out of season, never wavering, no task too hard or too lonely"—such is the verdict of her pastor, spoken of Minnie E. Newton of the Godhra Normal and Girls' School, in India. Born in East Aurora,

New York, on September fourteenth, 1878, and receiving Normal School training in Albany, she early became a student volunteer, but gave herself devotedly to her widowed mother and her invalid sister until they no longer needed her loving care. In 1912 she sailed for India and in Godhra she has built up a Normal School, which has received the favor of Government and large increases in government grants. The government inspector was so pleased with her work that he arranged a teachers' institute, so that the instructors in the government schools could come to the Normal School and he took charge of the demonstration for their benefit. The leading government officials of Godhra send their daughters to the Normal School and their little girls and boys to the Practice School. In a recent government examination a Godhra girl took the highest rank and of the nine next on the honor list five were from Miss Newton's Normal School. This is the only Normal School in the Gujarati language, and the organization of the school as well as the erection of its building is the work of this faithful and gifted missionary.

In the devolution plans of the Government a District Educational Board for Panch Mahals has been organized, composed of about fourteen members, largely Mohammedan and Hindu. Miss Newton is the only Christian on the Board, and the only other woman is a Mohammedan. At the first meeting of the Board, Miss Newton was chosen temporary chairman.

In April, 1925, the great event in Godhra was the dedication of the new building of the Normal School—to Miss Newton "a dream fulfilled, after ten years of waiting."

From a missionary home in Japan and by way of Syracuse University the daughters of the Rev. and Mrs.

Gideon Draper, beloved members of the Methodist Episcopal Mission in that land, Marion and Winifred Draper, have entered the ranks of the Woman's Foreign Missionary Society.

Miss Marion Romer Draper has served a most useful term at Kagoshima and Fukuoka, and especially enjoyed her superintendency of the Bible Training School in Yokohama, where she has watched with delight the development of the girls in that fine Christian atmosphere. The father of one of her pupils, who had greatly opposed the school and forbade his daughter to mention its name on her summer vacation, declared at the vacation's end, "If that school can do so much for my child in three months, there must be something to this thing they call Christianity and I should like to know about it."

After the earthquake of September first, 1923, and the disastrous fire which swept nine-tenths of Yokohama out of existence and destroyed the schools, the day nurseries, the Bible Training School, and the missionary's home, Miss Draper did valiant service in relievng the physical suffering and mental anguish of the people and helping to restore normal life. A sweater and quilt making industry served at once a double purpose, to supply employment and warm clothing. Classes in sewing were organized among the women who might not have come to a religious service, but who thus attended a brief half-hour of Christian instruction. The Japanese Prefectural and City Social Service Bureaus, recognizing gratefully the wise and efficient aid given, generously coöperated and the spirit and measure of the missionary's service helped to take the sting out of the Exclusion Act. After months of labor under many hardships the work was again in its old channels, but the workers, both American and Japanese, were deepened and strengthened by the experience

of the long weeks of reconstruction and reconsecrated in a new way to the tasks ahead.

Of colonial ancestry on both lines of descent is Azalia Emma Peet. Her father came from a family of substantial farmers who have lived in the same place for over a hundred years. Her parents were earnest Methodists and her mother was an ardent and active member of the Woman's Foreign Missionary Society. Azalia was born on September third, 1887, in Rochester, New York. Soon after her graduation from Smith College in 1910, she became Superintendent of Young People's Work for Rochester District and later for the Genesee Conference. From 1916 to 1921 her work was in Kagoshima, Japan, where she made some valuable surveys of the factories and sought to interest groups of students in their less fortunate sisters in industrial work. She also had charge of a kindergarten of sixty-five children, a King's Daughters' Circle, taught Bible Classes, and held women's meetings! On her first furlough her health was so broken as to require many months of recuperation at the Clifton Springs Sanitarium. A season was then spent in the Boston University School of Religious Education, and in 1923 she returned to Japan, to take up in Fukuoka the same kind of work for the factory girls which she had successfully organized at Kagoshima. She has established a hostel, where the students and the working girls meet and many clubs have been organized, through which the girls of the schools may be helpful to the girls of the factories.

"And what shall I more say? For the time would fail me to tell" of the sixty-seven active missionaries of the New York Branch, of the seventy who are held in grateful remembrance as having been in its ranks, and of the ten who while still in service in its harvest fields were

called to the Heavenly Home. Verily they are indeed "the glory of Christ."

The invincible logic of facts was never wanting in the meetings of the Branch. Pre-eminently, of course, did the words of the missionaries make vivid the scenes in the lands across the seven seas. Who can ever forget Miss Mary A. Danforth's thrilling description of her earthquake experience in Japan or the moving eloquence of Miss Jennie V. Hughes, as stirring to the impulses of generosity as that of George Whitefield in early Methodism. But still further stimulus was given by the visits to the field by several of the Branch leaders in its second quarter-century; Mrs. Stephen L. Baldwin in 1897, Mrs. J. Sumner Stone in 1906, Miss W. R. Lewis in 1907, and the President of the Branch, Mrs. William I. Haven, in 1914, saw the far-flung battle line and brought home good tidings of its victories.

Again, in this period also, came the inspiration of meeting those who nobly represented the Oriental lands, Miss Grace Stephens, whose zenana and evangelistic work in Madras, India, for thirty-three years has borne abundant fruit; Lilavati Singh, that lovely young philosopher, the successor of Miss Thoburn in the College at Lucknow, until her sorely lamented death in 1909 removed one who promised to be a leader in Christian education for the girls of India; and many another daughter of the Orient, whose charm and culture were but enhanced by their loyal devotion to the Lord Jesus Christ.

The Branch ever continues to "seek out many devices." Its five Summer Schools of Missions have been of increasing efficiency and value, fostered at first by Mrs. William R. Blackie with devotion and skill, and, when the Branch was bereft of her on June twenty-fourth,

1922, carried forward with utmost wisdom and courage by Mrs. Berryman H. McCoy and her associates from the Conferences where the schools are located.

The publications of the Branch—*The Quarterly,* the Branch department in the *Woman's Missionary Friend,* so cleverly and genially edited by Mrs. Joseph H. Knowles, and in recent years *The Bulletin,* of which Mrs. Berryman H. McCoy is the editor and Mrs. F. F. Hess the business manager, have constantly been not only informing, but also unifying, maintaining the *esprit de corps* and stimulating the pride and loyalty of the members in the varied interests of the Branch.

The Retirement Fund, since its establishment in 1908, at the suggestion of Mrs. E. D. Huntley of the Baltimore Branch, has had a large place in the thought of the New York Branch. This is an endowment fund, whose interest is devoted to the service of the retired or disabled missionaries. Curiously enough, this is the first fund of the kind among the Woman's Missionary Societies in the United States or in England.

The necessity of such a fund is evident when we realize the pitifully small salaries of these gifted women, who enter the work after a serious outlay for education and preparation, and who often at the retiring age of sixty-seven years find themselves debilitated by trying climates and large responsibilities, sometimes also by years of overwork. From seven hundred and fifty to one thousand dollars a year is not a very elastic income, especially when one has a generous heart and sees daily conditions around one crying out for relief. Many a missionary not only gives herself, but all that she has—to the uttermost farthing. One cannot without emotion find in the reports of the treasury in various years such items as "Bequest of Dr. Hoag, $5,000.00" or "Bequest of Dr. Clara A.

Swain, $3,641.00," or "Annuity of Miss Elizabeth Maxey $500.00." The fund left by Dr. Hoag was devoted to the purchase of a Rest Home for missionaries at Kuling, China, over three thousand and five hundred feet above sea level, and thus gives perpetual ministry of healing and recuperation to those whom she would be glad to aid in their tasks.

The representative of the New York Branch on the Retirement Fund Committee has been Mrs. Ernest Dressel North; through her efforts and to her great joy a special and anonymous gift of $15,000 was made to the Fund in its early history. The Branch is zealous in gathering Memorial Memberships, which help to swell this Fund, which now has reached the sum of nearly three hundred and seventy thousand dollars.

The New York Branch is glad to acknowledge the brotherly interest of the Board of Foreign Missions, which has expressed itself through the years in many kindly courtesies. With its Home Base activities under the same roof, and its missionary coöperation on every foreign field, with many a "missionary wife" sharing in the Branch's work abroad, with Board secretaries and missionaries often making the addresses at the Conference Anniversaries and Annual Meetings of the Branch and ever paying heartiest tribute to the success of its enterprises—indeed with many of the leaders of the Branch from the beginning personally closely akin to members of the Board of Foreign Missions, there is many a "blest tie" between the two organizations. Moreover, the members of the Branch, as loyal members of the Methodist Episcopal Church, recognize their first-hand relation to its Board of Foreign Missions.

When in 1920 the Woman's Foreign Missionary Society wished to share in the Interchurch World Movement and

was prevented by a technicality from providing the required underwriting at the required time, the Board of Foreign Missions in chivalrous spirit pledged the amount, $300,000, and, when the debâcle of the Movement made the payment of the underwriting necessary, paid it. From the first the New York Branch regarded this as a debt of honor and resolutely sought to provide its share, $30,000, which by the action of the Society must be secured only by gifts for this specific purpose. At the Annual Meeting in October, 1925, the Branch rejoiced in the completion of this task. At the General Executive Committee meeting of that month and year the New York Branch shared the joy of four other Branches, New England, Baltimore, Des Moines, and Topeka, in thus solving a hard problem and "wiping it off the slate," and in the assurance of all the Branches that the same satisfaction would soon prevail throughout the Society.

The Woman's Foreign Missionary Society, mindful of the ancient law, "Ye shall hallow the fiftieth year—for it is the jubilee," began its plan of celebration five years before the completion of its first half century. From 1914 to 1919 the Jubilee Campaign of the Society progressed in an ascending scale of enthusiasm and achievement, until its culmination in the great meeting in Boston in October, 1919. The aim of the Jubilee was "That they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent"; the prayer "Thy kingdom come"; the motto "With God all things are possible"; the hymn "O Zion, haste"; the goal

"One thousand missionaries on the Jubilee Roll,

"Four hundred thousand members in all our societies,

"Sixteen hundred thousand dollars for the conquest,

"One hundred and eighty thousand subscribers to all our periodicals."

With the challenge, "Go forward! . . . Have not I commanded thee?" the Campaign started forth on its victorious way, with Mrs. Lena Leonard Fisher, Mrs. O. N. Townsend, and Mrs. M. H. Lichliter as the Jubilee Commissioners.

That the Jubilee Campaign should fall upon the years of the Great World War would have seemed a staggering calamity. It was not so. Never was the need of the salvation of the world so tremendously pressed home upon Christian hearts. Never did the outgoing spirit have such free course throughout the land. Never were such streams of sacrificial service, such giving for a world cause—whether of life upon the battlefield or of substance on every hand—poured out in unfaltering devotion. The high tide of altruism during the war lifted every enterprise for the good of others to a loftier plane. "Overseas service," whether for the safety of the world or the salvation of mankind, took on new emphasis and significance. In the reaction which has so lamentably followed the close of the war—the lagging of effort, the sagging of spirit—we realize that the Jubilee Campaign was not hindered, but the rather helped by coming in the days of heroism. Happily, in the Society there has been no ebb-tide.

To the New York Branch came the Jubilee challenge to attain one-thirteenth of each of the four great objects, as its quota. To the leadership of the Branch forces Mrs. Edward S. Ferry was called. To those who knew Mrs. Ferry most intimately, she must often have recalled the poet's line,

"Sweeter woman ne'er drew breath."

With her gentleness of spirit went also large power in bringing things to pass, and her year of service as Jubilee

Supervisor sent the stimulus of the great endeavor throughout the Branch. But a shadow—all unforeseen—was deepening over the hopes of the Branch; after the severe suffering of fatal illness, on July twenty-seventh, 1917, Mary Knowles Ferry entered the City of Everlasting Joy.

The burden of leadership in a great task, thus laid down, was then placed upon the strong shoulders of one whose energy and initiative were well known in the Branch, Mrs. Stephen J. Herben. Her assistant was Mrs. H. W. Roberts.

Mrs. Herben's immediate effort was to raise the temperature of the "Zero Charges," as she named them—the 1,090 out of the 2,224 charges in New York and New Jersey, where no one was working or giving through the Woman's Foreign Missionary Society for women and children in foreign mission fields, and scores of these cold altars were made to glow with warmth. In the increase in organizations, members, magazines, and money the Branch went "over the goal" in the Jubilee years; moreover, in the Book of Remembrance, in the archives in Tremont Street Church, Boston, 917 names were placed by this Branch; more than six hundred members won the right to wear the auxetic letters, M. O. G. H., a letter a year, by securing each year two new members, two subscribers to the *Friend,* and two dollars, thereby becoming Members of the Order of the Golden Harvest; the Branch added 7,168 Victory Bells to the countless number which decorated the Society's great Jubilee meeting in Boston, and "the famine sufferers in India heard their music."

"When the records of the Jubilee appeared on great charts Jubilee morning at the Branch Annual Meeting, there was silence in the vast audience of women, who

read with amazement the gathered records of the five-years' endeavor." Among those who shared in the joy were Mrs. Cyrus D. Foss and Mrs. George Lansing Taylor, who fifty years before had helped to frame the constitution of the young Society, and were charter members of the New York Branch. Especially did the Branch rejoice in the presence of the beloved Mrs. E. W. Parker, the only one remaining of the eight "founders" of the Society, who had come from India for the celebration of the Jubilee. It was from her hand that the certificates of the Order of the Golden Harvest were received on the Jubilee evening of the Branch, and it was to her that Mrs. Herben presented a copy of the First General Executive Report, April twentieth, 1870, in the handwriting of Mrs. William F. Warren, which had almost miraculously come into Mrs. Herben's hands, and which Mrs. Parker gave to Mrs. Warren's daughter, Mrs. George A. Wilson, Corresponding Secretary of the New York Branch.

From one of the Branch leaders, who was prevented by illness from attending the Jubilee Meeting, fittingly held at St. Paul's Church, New York, where the first gathering had been held a half century before, came this message to the Recording Secretary:

> From all sides I hear what a wonderful meeting was this Jubilee at St. Paul's, and how God's spirit rested among the people and was felt by those who strayed into the building, as well as those who had hearts bound up in every event of the program. I felt in my heart these many miles away the presence of the same spirit that was with you all. Is it not wonderful to have a God who answers all our needs and is so rich in the abundance of His gifts?

With all the consecrated ingenuity and enterprise and labor that were poured out for the Jubilee by hundreds

of women, they were uplifted in the assurance of their hearts that its triumph came from fervent prayer. The League of Intercessors was planned to be "the strong right arm of the Jubilee Campaign, and such it has proven to be." Mrs. Lena Leonard Fisher closed her final report of the Campaign with these words:

> Over and above all other results, this great forward movement among Methodist women has revealed to them the unspeakable, immeasurable possibilities of the power of prayer in attaining for God the humanly impossible. Largely because of this revelation our goals, looming so large five years ago, will be met. Largely through it also these goals will be passed this fiftieth year, and new ones set for us by the new day which has dawned for "freedom"—real freedom—will be triumphantly attained.

Thus with joyous hearts did the representatives of the Branch go up to their Jerusalem—the Boston Jubilee of the Society—with the other tribes, to give thanks unto the name of the Lord. "Never had the women of the Church brought forth of their treasures so lavishly and with such glorious abandon." And the Lord had done great things for them, whereof they were glad.

In the spirit of Mrs. Parker, who could not forget the voices that said to her, as she was leaving India, "Come back, come back to us!" and who sailed for her beloved foster-land even before the Jubilee concluded, the Society and the Branch, choosing the motto, "Hitherto—Henceforth," set out joyously and with new and larger plans upon the second half century of great achievement.

As I lift my eyes from these pages, they rest upon a bronze image of Buddha, brought from the Far-East. The god's eyes are downcast; his closed hands lie idly in his lap; he is absorbed in endless meditation. From such a god could come no response to the cry of human need.

From this dark image I turn to the marble statue of the Christ—Thorwaldsen's statue, called "Come unto me." The Saviour stands with a look of infinite compassion and with hands outstretched to welcome, to heal, to save. The closed hands of Buddha—the outstretched hands of Christ, hands that touched blind eyes and healed them, hands that were placed in blessing upon the heads of little children, hands that clasped the thin, little hand of the daughter of Jairus and gave her to her mother, hands that took the five barley loaves and, blessing them, gave them to the disciples, enough for all the multitude—pierced hands, nailed upon the cross of Calvary for the redemption of the world.

How often the Gospels speak of the hands of the Saviour!

Then there were brought unto him little children, that he should lay his hands on them and pray. * * * And he took them in his arms and blessed them, laying his hands upon them.

The blind men came unto him. * * * Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened.

There cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand and touched him, and saith unto him, I will; be thou clean. And straightway the leprosy departed from him, and he was made clean.

And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him.

And when the sun was setting, all they that had any sick of divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My

Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand.

A little girl was looking over some pictures, when she came upon one which represented our Saviour at His trial, wearing the crown of thorns and with His hands bound with a cruel rope. Bursting into sobs, the child ran to her mother and in anguish exclaimed, "Untie His hands! Untie His hands!" The bonds of superstition and of false faiths beyond the seas—the indifference, the unfaith, the selfishness of those here who may be called by His name—do they sometimes tie His hands?

"As a shepherd looks for his flock on the day when his sheep have been scattered, so will I search for my flock and bring them safe from all the places whither they have scattered on a day of clouds and darkness; I will gather them out of the nations and collect them from foreign lands and bring them into their own land, feeding them on the uplands of Israel, in the valleys, and in all habitable parts of the country. I will feed them upon good pasture; their grazing shall be upon the uplands of Israel, where they shall lie down in a good place and graze on rich pasture amid the heights of Israel; I myself will tend my flock, I will take them to their pasture," says the Lord Eternal. "I will look for the lost, I will recover those who have been driven away, I will bandage the cripples, I will put strength into the sick, and I will guard the strong and prosperous."

Ezekiel 34: 12-17.

"I am the good shepherd: the good shepherd layeth down his life for the sheep."

"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

John 10: 11, 16.

"The Lamb that is in the midst of the throne shall be their shepherd and shall guide them unto the fountains of waters of life."

Revelation 7: 17.

MRS. JOSEPH H. KNOWLES

Recording Secretary of the New York Branch 1872–1875, 1879–1923

Honorary Recording Secretary

Pioneer Missionaries of the New York Branch

MISS FANNIE J. SPARKES, MISS ANNIE N. BUDDEN
DR. JULIA LORE (Mrs. George H. McGrew)
DR. LUCY H. HOAG

CHAPTER IX

THE FOREIGN FIELD

"Let us impart all the blessings we possess or ask for ourselves to the whole family of mankind."
George Washington, First Thanksgiving Proclamation, 1795.

"Every hour of the day somewhere the Woman's Foreign Missionary Society is preaching, teaching, healing, building, serving." Mrs. Alexander S. McNear.

The Woman's Foreign Missionary Society is sharing in that great fellowship of Christian service which is recreating the ideals of the Orient—ideals of womanhood and wifehood and childhood. To the Eastern contempt for woman's powers of mind, its schools and colleges, its Christian literature for Oriental women, its missionaries themselves—cultivated, self-reliant, efficient women—give answer. It gathers the waste of heathen homes, babies tossed out to die, and makes them "daughters polished after the similitude of a palace."

When the missionary arranges a Christian wedding for Miss Peachblossom and the man of her choice, the Chinese community receives a salutary lesson in the meaning of matrimony. When in 1871 Miss Porter refused to have pupils with bound feet, it was the beginning of the end of the anguish of Chinese girlhood and the crippling of Chinese womanhood. When the pioneer women physicians undertook the cause of the child-wives and the child-widows of India, the facts presented in their petition to the Legislative Council were the strongest influence in making the marriage of a girl under twelve years of age illegal. When the Hindu lord of

creation enters the seclusion of the zenana and finds his pretty play-thing of a wife eagerly responding to the teaching of an American woman of culture, upon *his* mind also new truth begins to dawn. When the missionary physician takes in her arms the sick baby, tortured by heathen practices, and comforts it with cleanliness and healing and nourishment, the mother, watching anxiously, learns practical lessons which will go far towards making her dwelling a home for human beings and her heart a place for Christian truth.

"The citadel of heathenism is the heathen home" and the women are its strongest defenders. Ram Chandra Bose, in addressing the auxiliary society at Ocean Grove many years ago, said that for three thousand years India had had "households, not homes."

Vacation was near in the Umtali Mission School in Africa and the devoted teacher grieved that the little girls must return to their kraals, like lambs among wolves. "But," said one of them, "if we do not go to our heathen homes, how can we tell our mothers about Jesus?" The eager words of the African child touch upon one of the most potent ways in which the Woman's Foreign Missionary Society is bringing light to the dwellings of darkness. From its more than twelve hundred schools the children are carrying home the Good News. In the heathen kraals, in the huts of the mohulla, in the high-class households of Japan, in the homes of wealth or of lowliest poverty in China, they are telling their mothers about Jesus. Again and again have Korean revival fires been kindled by the home letters from mission schools. With the Gospel message the children bring into the home new ideals of cleanliness and comfort, of purity and gentleness and the transforming power of a great hope.

In the *Heathen Woman's Friend* of January, 1879,

Mrs. Stephen Olin, then the President of the New York Branch, writes of the influence of the devotion of heathen women to their false gods:

> Women are the chief supporters of idolatry. On a feast day at an ancient shrine in Japan, the Rev. Ross C. Houghton remarked that four-fifths of the money cast into the treasury were the gifts of women. He found this to be the case in every temple which he visited in Japan, India, or China. He was informed that on great occasions old women would bring to the priests the savings of years, that mothers would bring their own or their children's most valued ornaments, that the very poor would offer their luxuriant hair, and an old woman, who had nothing else to give, actually cut off her finger and burned it before the idol.

It is pathetic to mark this devotion to the false faiths, since it is really a cry for help from the burdens which these very faiths impose upon women. It is upon women that their load falls most heavily. The suttee, the child marriage, the child widowhood, the seclusion and ennui of the zenana, the superstition which comes from ignorrance, the fear of transmigration into a lower form of life, the hopelessness in sorrow, all these have in the past made womanhood almost intolerable. Happily, Christian missions are creating a new day even for those who have not yet accepted the Christian faith.

It was to bring to the women and children of non-Christian lands "the comfort wherewith we were comforted of God" that the Woman's Foreign Missionary Society was founded. Mrs. William B. Skidmore in her leadership of the New York Branch constantly reminded the members that their "distinctive work" was on behalf of the foreign womanhood and childhood; concerning them the pioneer missionaries brought accounts which stirred the sympathy of American women into action.

In the pages of the early numbers of the *Heathen Woman's Friend* are many stories of the burden which idolatry lays upon women. These are taken from the reports of the Bible women of India:

I will mention some of the customs of the women in this city. I have noticed that the *Tulsi* tree is very much worshipped by them. In front of my house there was a *chabutara* (an elevation to sit and converse upon) and upon it is a *Tulsi* tree and two stones which are called *mahadeo*. When I went outside in the mornings, I saw men and women pouring water upon them and walking around them. One woman came every day and, after pouring water upon the stones, she would clasp her hands and walk all around, saying, "*Bam, bam, Mahadeo apne khad bhang dhatura hamen do, puri kachuri*" (An invocation to Mahadeo that he should eat all the intoxicating and poisonous food and give them good food.) When I heard this I laughed very much. One day I said to her, "This worship is not right. You ought not to say these words and worship those stones. God will be angry with you." She answered, "From worshipping and obeying the *Tulsi* there will be great blessings and whatever I desire I will get," and then she turned quickly and went to her own house.

Harmuzi's mother has, I know, realized the joy of salvation. She says it will be a happy day when God calls her home to heaven, for her life had been a sad one. She is a cripple and unable to walk, but does good by talking to the women who come into her house, telling them what peace she has and how glad she is that she believes in Jesus. One day an old neighbor came in and sat down beside me when I was singing a very pretty *bhajan* to the invalid. When I had finished, the tears were streaming down her cheeks. She told me how desolate her life had become, because her only child, a son, had grown to be such a wicked man. Dear, little, crippled mamma talked tenderly to her and tried to comfort her; but she said, "There is nothing but hard work and sorrow and broken hearts in this life, and who can tell what will be after death?" I tried to explain those verses in Revelation about the heavenly city, and repeated the words, "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow,

nor crying, neither shall there be any more pain." But she could not believe; she could not understand; she had lived all her long, troubled life and had never heard of such a thing. Poor, old, broken-hearted mother!

I once went to the house of a doolie carrier, and said, "I have come to talk to you about God." The women were spinning. They said, "Our god is our spinning wheel, from which we receive our food." I said, "Do not talk in that way! When you die, where will you go?" They said, "Who knows about us after death, where we shall go?" I told them, "Whoever serves the true God, knows where he will go. I know where I shall go." One of them said, "Tell us about the true God." I read the Bible, explained it, and found them attentive listeners.

One time I went to the village of Nugger on a market day. I went to a group of women who had come to sell their thread. They were busy selling among themselves and I said, "I want to talk to you also." I told them about Jesus, and they were very much pleased to hear. One of them said, "We want to ask you one thing. Do your husbands beat you?" I said, "No, we people are not beaten." They then asked, "Why are you not beaten?" I said, "You are beaten because your god Ram said women must be beaten; our God, Jesus Christ, gave no such command." One said, "Did not Jesus Christ order it? Then you are not beaten! How strange! If I will obey Jesus, then shall I not be beaten? If you would only explain to our husbands, they would obey Jesus. He has good commands, but Ram has given bad commands for the punishing of our people."

At a missionary meeting in Evanston in 1869 Mrs. S. L. Baldwin spoke of the practice of infanticide as she had known of it in Foochow, China. In only one instance had the mother of one of these superfluous little girls spoken with any feeling of grief at the drowning of her child. Mrs. Baldwin had recently been bereaved in the death of a little daughter and was sitting in her room sewing one day and trying to keep back her tears, when *Iong Chuo* entered and sat down beside her, saying,

"Teacher's wife, I know just how you feel; I know all about it." And then she poured out the tragic story of the birth of a beautiful, little daughter and her husband's drowning of it before her eyes. Again a baby girl was born to her and again in spite of her pleadings the tub of water was brought into her room and the little life put out of existence. At last a son was born and her joy was intense, but the boy soon died and the husband also—"and I cry nearly all the time." "Where are your children now?" asked Mrs. Baldwin. "Buried in the earth," was her reply. And then I told her of Christ, the Saviour, and that her babes were all with Him, and that she could go to them, if she would repent of sin and believe in Christ. "I wish you could have seen the eagerness with which that poor creature caught these words; she fairly clutched at them, exclaiming, 'I go to my children! Does the teacher say that?' "

Out of the passion of pity, aroused by the words of missionaries, whom they loved and trusted, came the impulse to the women of the Methodist Episcopal Church to band themselves together for a crusade to help the women of the shadowed lands. For more than half a century those whom they have commissioned have gone into all the world, to carry the "Good Tidings." The New York Branch alone has sent forth nearly one hundred and fifty women, to teach, to preach, to heal, even as the first Christian disciples. These pages cannot hope to tell the story of their service.

They have gone in and out, cheering, helping, comforting, reproving, bearing burdens incredible often, accomplishing the impossible at times, and taking part in events that have made history. No record of the lonely vigil, the weary march, the faithful witness in the preaching of the Word, the patient bearing of reproach for the Master, the heartaches and the joys of

service, the thousand and one things that go to make up the life of a missionary could be made.

From the pages of the *Friend,* from the letters of the missionaries, from their burning words at the Society's meetings, there have been gathered here some of the most significant incidents of the foreign field—few indeed in comparison with the thousands that might be given. These, at least, may serve as little vistas into the vast and varied work of the missionaries across the seven seas in all that which Thackeray calls "the enormous, various, changing, wonderful, solemn world."

Those little pamphlets of the half century which we prosaically call the Branch Annual Reports, and from which many of the following pages have been gathered—what are they in reality but further chapters of the Book of the Acts of the Apostles, recording the blessed work of the Holy Spirit in all the world?

The First Missionaries of the Woman's Foreign Missionary Society:

It was the 7th day of January, 1870, when the first missionaries of the Woman's Foreign Missionary Society, Isabella Thoburn and Dr. Clara Swain, stepped on shore at Bombay. There has been an immense change in the ways of travel since then. The railway was then in process of construction from Bombay to Allahabad, but a break in the line through Central India made it necessary for passengers to travel for a week or more by what was called the "bullock train." It is needless to state that travel by this "train" was slow. Moreover, it was discovered when they had reached Nagpore that their luggage had been left behind and they were obliged to await its arrival ten days later. But they reached Bareilly while the conference—the only India conference then—was still in session.

It is said by one who was present there that the change of opinion among the missionaries on the subject of employing women on the mission field had been very remarkable. They

had greatly doubted its wisdom. But while very little light had come from any source and very little discussion had taken place on the general subject, when these two first agents of the new society appeared, not only were they cordially greeted, but the fact was accepted without further challenge that God had introduced a new agency into the great missionary work of India. The same witness further says, "It is difficult to account for this change without attributing it very largely to the work of the Holy Spirit."

Dr. Swain received her appointment to Bareilly, where she was to labor many years, and where she so gained the confidence of the people that the Nawab of Rampore, an intelligent Mohammedan prince, gave her as a free gift a fine building and ample grounds for a woman's hospital.

Miss Thoburn was appointed to Lucknow. She had already settled in her own mind that, while zenana work was needed, school work must be carried on for the Christian women. Such schools were few and of low grade as yet and had been started and carried on in the face of great difficulties and discouragements. But holding as she did that "no people ever rise higher as a people than the point to which they elevate their women," she felt that her place was among the educators.

She had no house and no funds had as yet been provided and friends counseled delay until more support came, but Miss Thoburn began to search for a suitable place. On the 18th of April, 1870, a school was opened on a noisy, dirty street in the bazaar. Six girls came that first morning. A few weeks later the school was removed to a vacant room in a mission bungalow, from thence to a rented house and a year later to Lal Bagh. The little school on the roadside, "in sight and in the dust of all the passersby," had passed through many stages—always onward and upward—until in 1895 the institution was recognized as a college and a college charter granted by the Government. The college thus founded was the pioneer in colleges for women in the East. Already it sees, following on in the path its founder blazed, the Madras Christian College for Women as well as others in China and Japan. When Miss Thoburn with much thought and many prayers laid the foundations of the school which now bears her name, she opened a door for the womanhood of the East to pass through into a world as

new and as unknown to them as Heaven will be to mortals. What all these schools, from the humblest village school to the most advanced, stand for in that land where illiteracy among women is too common a thing to excite the slightest remark is something no one can compute. But anyone who knows even a little about it must acknowledge that their influence is very great and far-reaching.

Hand in hand with the educational and the medical work goes always the evangelistic work:

The time was when a Christian foreign woman could not hope to set foot within a zenana and that is a time well within the memory of living men and women. It is within the history of the work of our Church in India. Today in almost every place the messenger has gone she may carry the message into almost any home and more than a hundred thousand women as yet unchristianized listen week by week or month by month to a Gospel which, though they may not profess belief in it, is still moulding and influencing their lives and thought.

"I want to learn about this God who gives peace when death comes," said a high caste Hindu woman. She had seen her little son and daughter, stricken with mortal disease, die trusting in Jesus. Two women walked in from a village sixteen miles distant to hear the Gospel. In some way they had gotten hold of something about Christianity and wanted to know more. So impressed were they with the message that they wept much and when they had heard returned to tell their people. They came again the second time. "In this and other ways the zenana workers' message goes far beyond their zenanas."

There is a town in Northern India, they tell us, where the Hindus believe the Sinless Incarnation of their gods is to appear. There are in India towns many and village after village where the Sinless One has come and is manifesting His presence there in the lives of even the lowest and most ignorant. The time is coming when in towns and hamlets from one end of the land to the other His name shall be known and hallowed. The patient, plodding feet of the zenana worker and the evangelist bring that time nearer; the hospitals, whose open doors call a welcome to the sick and suffering and whose workers, while they

give healing to the body, never forget to minister to sick souls as well, spread the message wherever pain and disease draw people to them. Along with other messengers go our little zenana papers into the dwellings of rich and poor. One patriarchal old Mohammedan gentleman from a distant village comes every month to get one for the women of his household. When the papers do not come many inquiries are made about them.

Of the wonderful influence of the Bible women only the Books of Heaven will tell the full story:

While we were sitting in front of a bungalow one warm summer evening, after a hard day's work in the summer school, two little girls from the lowest caste came along with baskets in which they carry away the manure and filth on their heads. They made a very courteous salaam and we said, "Who are you?" They replied, "We are Christians." Knowing that we have a Bible woman in that place I said, "Can you repeat the Ten Commandments for us?" They said, "Oh, yes, and we know much more than that." Whereupon we told them to go and put their baskets down and come and tell us what they knew. With beaming faces at the joy of having a little attention paid to them instead of some word of scorn to which, poor things, they have been accustomed all their lives, they came and in answer to our questions repeated the Ten Commandments, the Lord's Prayer, the Apostles' Creed and Bible stories one after another until we did not have time to listen any longer. In the Punjab district there are in round numbers 11,500 Christian women and girls, the majority of whom are from the caste mentioned above and many of them are just as bright and capable as those two. Among them we are pressing the work with all the energy that we have and in every way that we know. Where such teaching is being given the results are very gratifying, but our hearts ache and we plead for the villages in which we have no workers living, and which cannot be reached by the Bible women. How shall they hear without a preacher? And how shall they preach except they be sent?

Evangelistic work in this conference is carried on everywhere. In one place an effort is made to induce those visited to learn

and repeat the Bible stories they have so often heard. "For the girl-wives no lesson ever seems too difficult, but the older women do not find it easy to control their undisciplined memories." Another writes, "We rejoice to see the eagerness with which the people listen. They seem never to weary of hearing the message and listening to the singing. * * * Then, if I could, I would show you the crowds of sick and diseased ones, lame, blind, deaf, leprous people with most loathsome diseases, that crowd round our tent begging for medicine and telling of their sufferings." At Jagdalpur "Some days the women go into the most dense jungle to preach to those who are so very ignorant and yet so desirous to hear. Some have come and said, 'We too want to serve your Christ. Tell us more about Him and what we are to do. Your God is a God of love, our god always wants money and sometimes becomes very angry.' Nine came from a village about four days' journey from here and have since given their hearts to Christ."

It is hard, too, to break away altogether from the old idolatries and superstitions. The missionary at Poona writes: "The Indian people have been bred in superstition and are afraid that if they give up their gods some dreadful thing will happen to them and all their relatives. One day I found a woman who had been a Christian a short time and she had a little brass idol in her house. I asked her why she had the idol and she said it was only for luck. Another woman was going through a ceremony for a new-born baby and I told her it was not right, but she was afraid the little one would not live to be a man. I told the woman she was now a Christian and she must give up these things. She then asked me if the people who gave the money and were in mission work gave up all the idols and did not do something for luck. I will leave you to answer that question."

There is a twofold interest in this account of a visit by Mrs. Stephen L. Baldwin, afterward President of the New York Branch, to the hospital of Dr. Sigourney Trask, the first medical missionary of this Branch in China—a visit described in the *Heathen Woman's Friend* in 1878:

Will my readers go with me this morning to our Woman's Hospital, of which Dr. S. Trask is the efficient head, and which is supported so nobly by the New York Branch of our Woman's Foreign Missionary Society? Although but a few minutes walk from here, we will take our sedans, as it is raining. On the way over my coolies ask me many questions. They want to know whether we have fields, potatoes, wheat, chickens, cows, pigs, etc., in the "Flowery Flag Kingdom." My front coolie remarks to the one behind, "The foreigners don't drown girls; they keep them just the same as boys. The Foochow people don't want them; they are cheap and of no use." I take up a book to read, and a man passing by exclaims, "A woman that can read!" As we approach the hospital, a man asks one of the coolies if the *Hwang-Kiang* (a term of reproach that they apply to us) can cure sore eyes. I answer promptly, "No, the *Hwang-Kiang* does not, but the foreign doctor can." He takes the hint and passes on laughing.

The hospital is a fine-looking building, with its pretty green blinds and white walls. We enter a nicely sodded yard, with pots of flowers on stands, bordering the walk to the front door. * * * We are soon in the waiting-room, where the daily patients await their turn to see the doctor. We find a good company of women and children present, and they all rise politely as we enter. I invite them to be seated. The native deaconess, Wong Yu Ang, now lives at the hospital, to teach the patients, and she is already in the room, talking to the patients. She is an energetic, little body, with a rather loud voice. I heard her the other day begging the women to have patience with her loud talking; that she had tried in vain to change her tone. She remarked that it would be No. 1 good, if she *could* talk in low tones like the foreign ladies. * * *

This morning the two long benches are full and the rest of the women are seated on the floor, while two or three, more bold than the rest, come close to us and look curiously at our clothing. I invite them all to be seated and to keep very quiet while the Bible woman talks. She commences, I occasionally suggesting a thought to her. She shows them how vain has been their trust in idols "that can't even protect themselves from white ants or rats, and that cannot wash their own faces!" She then tells them of the one only God, who made all things,

who made their souls; "for," said the woman, "little girls have souls." Here she had to stop to explain to them what she meant by soul. Turning to one woman who listens eagerly, she asks, "Have you a soul?" The woman answers, "How can I know?" The deaconess goes on to say, "Yes, you have a soul. It is that in you that thinks and grieves and loves and hates." The woman to whom she had spoken asks with a look of intelligence, "When my child falls and hurts himself, is it the soul in me that fears and pities?" "Yes," is the reply. * * * Some listen eagerly, and we hope the truth is finding its way to their hearts; others listen stupidly or carelessly; and some are in so much physical pain, or are so depressed by sorrow, as apparently to hear nothing at all.

After describing her visit to "the large, comfortable ward," where are many women in various stages of suffering or convalescence, with whom she converses about the true faith, Mrs. Baldwin tells us:

Recently Dr. Trask has been called to two very sad cases. One a woman who had attempted to commit suicide, because she had trouble with her husband. She had taken probably potash. She suffered greatly, and her mother-in-law scolded her for putting them all to so much trouble. "And now," she said, "you are sick and we'll have to wait on you!" Dr. Trask gave her relief, but the effect of what she had taken was very bad and may cause her much suffering in the future. The second case was of a nice-looking, young woman who had been terribly cut with a knife by her opium-smoking husband. When Dr. Trask went to her, at the call of one of the family, the others would not let her touch the wounds and she was compelled to leave without doing anything for the poor woman. The sorrows of the women of this land are indeed grievous, and they can only be lightened by the incoming of Christ Himself, who has said to all suffering humanity, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

From Mrs. Julia Lore McGrew, in 1877, comes this story of her own experience in ministering to the daughters of India:

A year ago, one night about eleven o'clock I was called in great haste to a house in the city, evidently occupied by a family of the upper class, where the man had a smattering of English. Up narrow, winding, and steep stairways, through confined passages, I was led at last to my patient's bedside. I found a young woman in great suffering and peril; indeed, the event proved my first supposition to be correct, for before many hours were passed she was dead, in that condition which wakens every woman's, especially every mother's, keenest sympathy and tenderest care. But what were the surroundings of my poor, little patient! In a damp, low room, dimly lighted and devoid of furniture, on a bedstead about a foot high, made of curiously interlaced string—the common bed of the country—with a few old rags about and beneath her, lay this poor, young creature, perhaps seventeen years old, with no one to turn to for comfort, with no kind, love-strengthened arm to support her, her life surely leaving her. Everything that was in my power I did for her, especially did I try to soothe and comfort her. Each time she fainted, off the old *sas*, the mother-in-law, would scour to give the news, "At last, she's dead, she's dead!" I could hardly get her medicine properly given; and finally, when I laid the lifeless head back upon the hard, little pillow, where in life it had lain so hopelessly, Jane, my assistant, was the only other occupant of the little room. Every one of the noisy, helpless, stony-hearted women had run off affrighted. From below rose a horrid din, each one striving to drown the others' voices in cries, wails, howls, and invocations to *Ram, Ram*. Sorrowfully we took our way homeward under the stars, thinking of the utter lack of anything like common fellow-feeling which we had witnessed, and reflecting that in an hour or two the body would be wound up and carried out and down to the river, there to be burned. And the only thought, perhaps, given to the matter by the *sas* would be that a better fate might preside over the second nuptials of that son, which, you may be very sure, were initiated upon the earliest opportunity. So we went home—to what, do you ask? And I respond, to a contrast as sharp as heathenism and Christianity can afford.

In our compound I had been attending for days a young mother, who in her girlhood had been in the school here, whose father and whose husband are among our faithful helpers.

Hour by hour I had been fighting a close battle with death, and, time and time again, aided by the unremitting care and fidelity of her attendants, we thought we had conquered. First, the little boy's spirit breathed its last on earth; and then, hour by hour, lower and lower flickered the lamp of life. Here my chief reliance was in the mother-in-law. Everything she could do by night or day was done most cheerfully. No effort seemed too great for her love; her patience never seemed to tire. So gently carried, the way seemed smoothed by every human device, but, better than all, by the conscious presence of the Holy Comforter, Jennie was nearing the stream of death. The last evening came and she was carried on her bed out on the verandah in the cool of the day. Some of the girls of the school gathered about her and, notwithstanding the pain that frequently came, she spoke kindly to each. Then they sang some hymns and Jennie expressed herself as very happy in doing the Lord's will. Still even then the hope within her was strong that she might live to go back to the village where the seeds of fever had been sown, and tell more women of the wonderful love and comfort of the Saviour. But she knew another—"a brighter morn than ours." And the memory of her last hours is like a benediction in the heart of each one who was near her. No one's sorrow was keener than her mother-in-law's. Indeed, for some days I feared she would fall ill, for, although resigned, her sorrow was so keen that I feared her tired body would give way.

What say you to the contrast between my two patients? Shall we work on to bring these women out of such lamentable darkness—darkness that envelops and dwarfs out of all recognition even those kindly promptings which we of Christian homes and education have considered instinct in all—into the light of the glorious Gospel of Christ? O my sisters, as you sit in your pleasant homes, let not little difficulties, vexing disappointments, cool your ardor. Think of the abundance Christ has for each, for all, and let every energy be put to its fullest stretch, that through you, if so be His gracious will, some grace may flow to your less favored sisters.

A glimpse of Miss Annie Budden's experience during a siege of cholera in India in 1888:

On Wednesday I felt called to go to a village where one of our Sunday School women was ill and had sent to me for medicine. Miss Tresham and I prayed over it and decided that now the Lord had taught us what to do and had saved so many here I was bound to use the knowledge for the help of the scores dying around us. I went and stayed there six hours that day and was used of God to save six lives. I thought this was now the work He had trained me for, when the very next morning I had a note from Ellen, that one of our older girls was ill and "her hands and feet had begun to twist strangely." I had no conveyance and not a coolie would come near the place; so I got a pony and rode up on a man's saddle, arriving there at two p. m. Thursday. I found dear little Ellen with forty-two children and two young women and one old man—again a Mohammedan (the two Hindu servants had fled), in a place miles away from any village and surrounded by thick woods, frequented by bears, wild pigs, monkeys, and sometimes leopards. The house leaked like a sieve and the tents were not pleasant when the rains set in. Her quiet courage and common sense simply astounded me. She had known what to do and had done it; and the eight elder girls regularly took their turns, three at a time, rubbing the poor, writhing limbs. All the other children were sent off into the woods with the two other young women and slept in the house at night. Ellen and these eight girls remained in the tent where the sickness commenced. My pleasantest memory of this sad time will always be the way in which my girls behaved. When I arrived at the *thakil,* I was quite struck with the heavenly peace on their faces. *Not one* was selfish in her desire to keep away; but, though they fully realized that death was among them, they unanimously said they were not afraid to die, for dying was going to Jesus. The first who was ill spoke in the same way, and even said she felt almost as if she could see Him, He seemed so near. Her only regrets were that she feared she would not live to see me —and who would take care of her little sister? When I arrived, she was satisfied and clung to me as if I were indeed her mother. All night long we labored with her—Ellen and the girls, and I—and at six the reaction set in and we breathed again. I can never forget the quiet, womanly way in which the girls behaved. * * * The last few days I have been much touched

MISS PHOEBE ROWE
DR. IDA KAHN

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MISS LILAVATI SINGH, M.A. (University of Allahabad)
President of Isabella Thoburn College, Lucknow, India, 1901–1909

by Ellen and several other girls bringing me thank-offerings for "God's work," as a token of their gratitude to Him for His goodness to them.

A picture of Phoebe Rowe, by a visitor at the Lal Bagh Home in Lucknow, India, in 1877:

But I have left Miss Rowe till the last. I wish to give you a special introduction to her, for she has been one of your employees for a long time and among them all, I venture to say, you will not find a purer spirit or more faithful worker. For the greater part of the time she has been employed in Miss Thoburn's school; one year she worked in the zenanas. Her fluency in Hindustani and her gentle, winning ways specially fitted her for this work, and she was greatly beloved by her pupils, but being out in the heat of the day proved too much for her strength and she was obliged to give it up. The work that she does in her leisure hours has, I think, the warmest love of her heart. She likes to go through the streets and lanes of the city and into the *serais* and find out the poor, distressed, sinful, and wretched of all classes, listen to their sad stories and talk to them of the love of Jesus. I have been out with her sometimes on her errands of mercy and have been impressed by her fitness for the work and the love with which she is everywhere greeted. Timid and retiring as she always seems with us, I find she can talk freely and to the point when among these people, and she is not afraid to reprove in her loving way where it is needed. As we drove through one narrow lane after another in our search for some special cases and Phoebe pointed to one gate and another, giving me the sad history of the person who lived there, I said, "How did you find out all these people in the first place?" "Oh, I used to come walking here and step into their houses before I knew who lived in them." "But were they willing to have you do so?" "Nearly always. I have been here now five years and have been treated rudely by only one woman in all that time." No sister of charity is more thoroughly protected by her peculiar dress than is Phoebe Rowe by the atmosphere that always surrounds her, and a sister of mercy she is indeed to many, who look to her for help and comfort.

In Meerut District, India, 1896:

I was out in the district most of the year. Caroline, one of our oldest Bible readers, a most earnest, consecrated worker, went with me. She would put many of our home Christians to shame. As we went through the jungle, over rough, dusty roads, in our little ox-cart that cramped our limbs and jolted us almost to pieces, progressing at the rate of about two miles an hour, and with the hot sun shining upon us, I felt sometimes like murmuring and I fear I did; Caroline would rebuke me by saying, "Miss Sahib, Jesus didn't have even an ox-cart to travel in. He walked many weary miles through the burning sand; only once or twice we hear of His riding an ass; and when He came to the end of His journey He had not where to lay His head; He had no tent."

When we would sometimes be obliged to pass through the village without preaching the Gospel, Caroline would say, "Miss Sahib, can't we stop? You know I am an old woman. I may not come this way again. I must preach to all who will listen." Do you wonder that our work was blessed of God?

In many instances the Bible women are far away in villages that we can only visit twice a year at most. They toil away in face of great difficulties. Their neighbors are heathen, from whom they receive no sympathy. The Christian women among whom they work are ignorant and weak—little children indeed. We were glad to visit all such stations and remain with them three or four days, not only giving instruction and encouragement in that village, but going to all villages within a radius of eight miles of it, and sometimes there were as many as seven or eight.

In many places as soon as we entered the village our ox-cart would be surrounded by two or three hundred people, to whom we gave the Glad Tidings. Again and again we would be obliged to search through the narrow, dirty streets for our Christians, finding only three or four in one place and three or four in another. Our first duty was always to our older Christians and new converts, then to the inquirers and heathen. Many zenana women sent for us and would beg to have a teacher sent to them. Often our hearts were heavy because we had no Bible woman to leave with Christians who were just

out of darkness. We feared that they, becoming discouraged, might go back into heathenism. This is such an immense district, over twelve thousand square miles, and nearly ten thousand Christians, besides thousands and thousands of heathen, many of them ready to accept the light. The doors are open. Pray for workers.

These poor women are so oppressed. No Western woman has any idea of what the slavery of an Eastern woman is until she sees it. A Brahmin woman sent for us the other day. Her husband was wealthy, highly educated, and of good family. The wife was beautiful. After listening to God's Word for some time, she said, "Miss Sahib, will you send some one to teach us more? We are slaves. I never leave these four walls. Our husbands we must obey and serve. Who will help us if you do not?" When we arose to go, she fell at my feet with tears in her black eyes. "Miss Sahib, please send some one. Who will help us if you do not?" Over and over those words rang in my ears. There is no Bible woman to send. No other missionary ever goes to that distant village. Am I altogether responsible? Are there not people who have been privileged to hear God's Word all their life long who are equally responsible? May God bless you abundantly in all that you do for His little ones!

From Dr. Mary E. Carleton in 1896:

An appointment to do general medical work with the understanding that this meant itinerating through several of the districts was an experiment not tried in our mission until this year just passed. Though we had little money and few drugs and our only assistant was a devoted, old Bible woman, yet it has been a fairly successful year. We have dispensed medicine in Foochow, Kucheng, and Ming-Chiang Districts, visiting eighteen different villages, several of which were visited many times. The last of April we went to Ming-Chiang; after renting a native house and settling our few effects, we opened a daily free dispensary, making weekly visits to our chapels scattered throughout the district. Here again we were most happily the instruments in God's hands in saving the life of one of our preachers who was critically ill. A successful operation on a woman who was very weak and suffering intensely put a seal on our work in that district

which greatly encouraged us here. Only want of strength and the assistance usually rendered by our students prevented an enormous work, but all was done that could be done single-handed. It is only recently that we have secured a student. Together we have dispensed medicine and preached the Gospel in lowly huts, in wealthy homes, by death-beds, along the roads, and in boats. In connection with my medical work, by following up those seen in the dispensary who were interested in the truth, my old Bible woman, Mo Huoi Mu, has visited seventy-one different villages, talking to and teaching twenty-two hundred and thirty persons.

From Elizabeth W. Nicholls in 1897, in Bombay:

Truly we can say in the words of the Psalmist, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee." We have seen pestilence and destruction at noonday, but the Everlasting Arms have been underneath us, and we have been covered in the shadow of His wings. At the beginning of this year things looked more hopeful than usual. But the hopeful outlook did not last very long, for in the beginning of March the plague broke out more violently than ever. Notwithstanding the great danger, the Bible women and workers begged to be allowed to continue their daily visiting and teaching. The climax came when, toward the end of March, the riot between Mohammedans and Christians broke out. For some weeks we were compelled to close the work, as it was unsafe for any European to enter the native houses. As soon as it was deemed safe, the workers recontinued their visits, and were hailed by the women with great joy, telling us they had prayed to our God to protect us in the riot. A few weeks ago, while on our rounds, a very pretty high-caste zenana girl appeared at one of the windows, beckoning us to come to her. She had just come from the Central Provinces, where she had been allowed by her husband to attend a mission school. While we were sitting reading the Word of God, her husband entered; she immediately arose and, according to the custom, remained standing while her husband was in the room. He was willing that we should continue to visit his wife. He said he knew the Bible was a very good book and would do her no harm. Another dear woman, who had been visited twice

before and had been told about the birth of Jesus, said with a beaming face, "Was it not good of God to send His angels to tell the poor shepherds where Jesus was born?" The simple stories of the life of Christ create a deep impression on the minds of India's dear women, groping in heathen darkness, whose former religious instruction has been purely of diabolical deeds committed by their unnatural gods. In another house the husband said he was so glad to have his wife taught the Bible, as he had no confidence in the Brahman priests. He said they stuff the women's heads with superstitious ideas and tell them nothing that is good. Although the seed is sown with fear and trembling, we do believe the truth is being planted in many hearts, and the time is not far hence when it shall bring forth fruit—maybe a hundredfold.

From Miss Christina H. Lawson, in Bombay, in 1898:

The twenty-four little girls who compose the kindergarten class are much interested and enjoy the drills and games. Through this agency they have lost the painful shyness so common to native children and prattle away to us in utmost confidence and bring to us all their little difficulties. It is beautiful to see their spirit of forgiveness toward each other. In some ways this has been a trying year. When the cold season came on, we saw several of our famine orphans succumb one after another to diseases produced by the sudden cold. Then we saw the plague raging all about us and our constant prayer was that it should not come nigh our dwelling. Once our hearts were filled with consternation when the plague was found on our premises, but God was pleased to hear our prayer and keep it from the Home. This visitation was followed by a turning to the Lord among our girls and on Easter Sunday twenty-three, most of whom were famine orphans, were baptized on profession of faith. About fifteen others were ready, but their baptism was postponed to take place in the Gujarati service.

Miss Grace Stephens, in Madras, in 1898:

We are proud of our little caste girls. They are fruitful in every work. They are always bright and happy over their examinations. They excelled in their Scripture examinations. It is

surprising how much Scripture they learn from us. One girl with tears in her eyes begged her teacher to tell me, if she passed her examination successfully, she would so much like to have a Bible as a prize. Her brother, she said, destroyed all we gave her; but if she received one as a prize she would be permitted to keep it. There are several little married girls in the school. It is not customary to send them after they are married, but our girls persist in coming. We shall not forget one little girl about eleven years old. She has two wedding strings around her neck, one from her husband and one from her mother-in-law. The husband, a wild boy, persisted in keeping his little wife away from school. He threatened to discard her if her mother did not do as he said, and that would be a great calamity to the family. The little girl realized all that was taking place between the two families and, though the mother-in-law threatened to treat her severely, she never gave in and she attends school. She took both her Scripture and secular examinations.

From hospitals in China in 1898. Dr. Carleton writes from Ming-Chiang:

This new work has been very successful, though full of difficulties from the superstition of the people. The old stories of taking the eyes of children to make medicine and all such foolish superstitions have to be overcome in a new place by a medical man or woman. Many women are waiting to be taught the way of Christ. Their hearts are touched, but they must be instructed.

Miss Mitchell writes from Wuhu:

Our work in the hospital has been very encouraging; all the women patients have had the Gospel given them and we trust many of them have carried away the precious seed into remote villages. Through the faithful work of the Bible women stationed in the ward four have asked for baptism, while another, who sank under an operation, accepted Christ before passing away. I shall never forget the look of pleading inquiry in the eyes of pain, as she asked if Jesus would be with her during the trying ordeal. We were so glad to say "Yes"! May God's bless-

ing rest upon the work of our hands for the coming year, and I wish to keep ever in mind the words of King Tama Too, who said, "Let not our profession be like the bamboo which, when lighted, blazes most furiously, but leaves no fire or charcoal behind for future use."

Mrs. Mary F. Scranton, in Seoul, Korea, 1898:

We have reason to believe that the women of our Tal Sung Church are true Christians. They are most faithful in attending our church services, often packing our little chapel to its utmost capacity, whether the sun shines or the clouds lower. Our women do fully their part to pay the running expenses of the church. The last year has been an exceedingly trying one on account of the scarcity and high price of rice. There has been much suffering among us, but even the very poorest almost always brings her offering. Perhaps in some cases it is only the fifth part of a cent, but I am sure that Jesus, sitting over against the treasury, has said of them, "They have done what they could." One old woman was remonstrated with by her son for going through the dark and uncertain ways of our streets without a lantern. Her reply was, "I must have the candle money for the collection."

From Dr. Rosetta Sherwood Hall in Korea, in 1897:

On June sixteenth our dispensary work commenced. A day or two before opening I received a visit from the Governor, asking me to visit his wife. I was able in a couple of visits completely to relieve her of her suffering, and the Governor was very grateful and sent a present of one hundred eggs and three spring chickens. A week later he was asked to name our medical plant. He said he was grateful and happy that his lady was so soon healed through my grace and that, as hereafter multitudes of people would be benefited by my efficiency, he would name the dispensary I had opened *Woman's Dispensary of Extended Grace.* I have treated about 5,375 in homes and the dispensary. Only fourteen out of four hundred women who come to the dispensary can read. I had no help except the native sisters in the church, giving religious instruction, until this past month I have had Susan, a tried helper from Seoul. One woman who came for an operation became interested in the Good News she

heard here and has joined my Sunday School class and I am hopeful of her conversion. I got out through the winter the beginning of a book to teach the blind to read, and I am instructing the little daughter of one of our Christians to read. I hope when she learns she may become the teacher for a class of little blind children. There is crying need here for Mothers' Meetings, where a little hygiene and the proper care of children should be drilled into the minds of mothers. I am shocked to find, as a rule, that, almost without exception, out of seven or ten children in a family three at most, and often one is raised.

"Over and over; yes, deeper and deeper,
My heart is pierced through with life's sorrowing cry;
But the tears of the sower and songs of the reaper
Shall mingle together in joy by and by."

A picture of two of the New York Branch Missionaries in Korea:

Seoul.—In the midst of war and rumors of war the missionaries have kept their nerve, done their work, and God has taken care of all. Mrs. Scranton's return to Seoul has been a great joy to all. Owing to the unsettled state of affairs, it did not seem wise to increase the number in the school. One of the girls has gone to Chemulpo to take charge of a day school. She has an enrollment of forty-eight girls, and every one has a good word for her. One would really think it impossible that one woman could accomplish all that Dr. Cutler has done under many difficulties. The number of serious surgical cases is increasing, and only those acquainted with hospital life can appreciate the inconvenience of carrying every operative case and supply water for the wards and kitchen around the house before reaching the operating place in the disconnected native buildings called "hospital." The quarters are so limited that often two patients are put in the single beds, three in three-quarter sized beds, others laid on the floor. The doctor and nurses have to squeeze past each other, and sometimes one must go out of the door and return by the window in order to reach the opposite end of the ward. But these inconveniences are forgotten when the patients recover; yet the realization that twice as much with the same expenditure of labor might be accomplished with a suitable

operating room and wards makes the longing for a new hospital building intense. It has been necessary to plan a suitable uniform for the nurses, to take the place of the uncomfortable Korean dress. Dr. Cutler said to her dressmaking instincts, "Arise, thou that sleepest," and developed an ability which she says would have staggered her had the Society previously asked as to her qualifications in that line. The necessity for new uniforms is seen in the following note addressed to the superintendent: "Please excuse me from prayers this morning, as the only clean uniform I have was soaked with the rain last night while crossing the court in going from patient to patient. It is for no other reason that I wish to be excused."

The year's evangelistic work has held much of shadow and sunshine. One of many instances shows its value:

"The dogs barked loudly as a little old lady met the missionaries and dragged them through the Korean door which serves the double purpose of both door and window. As they sat down upon the cold stone floor she grasped the hand of one and poured out the story of God's grace to her, which she said was more than she could tell. Had He not given her a hymn book? And she could recite hymns as well as pray. And was not all this sufficient that He should add this great grace that the ladies should call upon her? It was just as if God had sent us right down from heaven. All this time the tears of joy were streaming down over her dirty face to her still dirtier garments, as she told how first by God's grace and second by the doctor's medicine she was much better."

The beginnings in Mexico:

Dr. and Mrs. Butler arrived in Mexico City, Feb. 23d, 1873. Although the Constitution of 1857 had separated absolutely the church and the state, the power of Catholicism was still so strong that it was very difficult to secure property for the new mission. This was finally done through a friend of Dr. Butler, and a building was purchased which had been the home of the first convent and the first primary school on the American continent. This building is still the headquarters of Methodist work in Mexico City.

Mrs. Butler soon came face to face with the dire need of Mexico for a living Christ. She visited two famous shrines

where she saw hundreds of worshipers, and she wrote to her friends that in no part of the world had she seen worse idolatry than this. As women and children were the chief worshipers at these shrines she felt keenly that something must be done to show them a better way. When a little orphan Indian girl, seven years of age, was given to her Sept. 17th, 1873, here was the opportunity to write to the Woman's Foreign Missionary Society to take the support of this child and to send workers who could gather in more like her.

It was no easy thing for Protestant missionaries, women especially, to go into Mexico in these early days. Mexicans who accepted the new faith were often murdered, and even the missionaries were in frequent danger. Even so, Mrs. Butler's plea was heard and answered, and on January 24th, 1874, Miss Mary Hastings of the New York Branch and Miss Susan Warner of the Cincinnati Branch arrived in Mexico City. They found six orphans ready for them and an orphanage was commenced in the upper story of the convent which Dr. Butler had purchased. This school has grown into the Sarah L. Keen Colegio, a well-known institution which has graduated many fine young women, who are leaders among their countrywomen.

In 1875 Miss Hastings was sent to Pachuca, where she opened up a little school in a hired apartment over a grocery and liquor store. Here she taught both day and Sunday schools, and directed the work of Bible and tract distribution. In 1877 a permanent building was put up, and later the building now occupied was bought. Miss Hastings gave twenty-four years of loving and efficient service to Pachuca and saw the school grow to over five hundred pupils. At her funeral in 1898 the people to whom she had ministered, and many others, crowded the church, court, and street, to pay their tribute to one who had done so much for them.

A glimpse into Miss Estey's work in Korea:

The Bible Woman's Training School was established in 1907 and now has sixty-one enrolled, consisting of the wives of preachers, preparing themselves for helpers, and women who wish to devote their whole lives to Christian work. The preparatory course consists of two years, the Bible course of three years. Housed in their new building they look forward to years

of usefulness. The Bible women trained here have carried light to all parts of the country. No greater work is being done by any class of workers in any land. They are diligent in work, fervent in spirit, serving the Master whom they love. They have traveled knee deep in snow, have waded streams waist deep, have been lost upon mountains and compelled to remain for the night, and yet count it all joy that they may serve their Master. There is only one fault, there are not enough to go around. Eighty-five are now working and they need twenty-five more. Nothing gives such insight into what has been done for Korean women in the thirty-three years as does the well-known remark of the Bible woman, "Oh, I just sat there so happy, thanking first God and second the missionaries; for there was a Korean woman (Mrs. N. K. Hahn) who presided like a Bishop; Korean women read the Bible; Korean women sang; Korean women played the organ; Korean women prayed and Korean women preached. I thanked God over and over again that afternoon for the privilege He is giving to the womanhood of Korea." It is a long way from "not even having a name" to a scene like this and worth all the Society has put into it. While the growth of the church has been marvelous, yet but a small percentage of the people has been reached. Fully 11,500,000 remain to be Christianized.

At Yeng Byen in 1911:

After waiting long and patiently for her new home, and having but just settled into it with gratitude and comfort, it was indeed a bitter disappointment to Miss Estey to have it seriously damaged in July. The most terrible rainy season Koreans can remember was well under way, and the little house did not even leak until ten successive days of heavy rain culminated in a ferocious wind storm with the rain still descending. When the gale subsided, and they were able to investigate, fallen ceilings with more tottering to ruin, the compound wall down in "five great places," and the roof so damaged that nothing short of a new one will answer, met their astonished gaze. "My year-old house, in which I took pride and comfort," sighs Miss Estey, and in almost the next line she grieves over the poor Koreans, whose damages no one can estimate, although fully eighty per cent of their crops are ruined and hundreds of homes washed

entirely away. Nothing, however, seems to have dampened the zeal with which the work is carried on. The Tithing Classes have been developed even beyond the great record of last year. Again classes were held with the women, and then, two by two, they went forth. It was not often easy work. Two wrote, "You sent us to a very hard place, but God was with us." They lost their way in a snowstorm crossing a mountain, and it was only after long searching, while they cried to God for help, that they found it again, and long after dark reached the village to which they had been sent. "Our bodies saw trouble, but our hearts were happy, because working for the One who died for us." From the interesting account we gather that ten women, going in pairs, and usually walking, traveled nearly one thousand miles, held over twenty classes, visited above a hundred villages, in many of which they visited every home. Who shall say what the results of such effort shall be? One old lady came day and night to the visitors, saying: "I never heard of this Jesus when I was young, and now I have no time to lose."

When because of a break in health Miss Estey was obliged to return to America in 1912:

All the Korean Church mourned over Miss Estey's enforced departure. Some of her women walked forty and fifty miles to give her their good-byes. The morning she was to leave the Christians had the church bell rung at 4:30, so that in a body they might go with her outside the city gate. Judging from the letters received since then, a widespread groan continues to resound from both foreigners and Koreans, who with one voice insist that she must come back to them just as soon as possible.

In 1907 Dr. Li Bi Cu writes from her hospital in Ngucheng, China:

When I first came there was cause for discouragement, for there were few patients and they expected to be healed after the first dose. At times I used to wonder if we ought to establish a hospital here; not because there was no need of one, but because the people did not seem to recognize the need. After the recovery of several of our patients their faith in our medicine

began to grow. Now the number of patients ranges from fifteen to forty daily. In the hospital they learn of Christ, and many of them have come to believe in our God and have destroyed their idols. Two whole families were brought to Christ as the result of our outcalls. One orphan girl was brought here for treatment. Her relatives with the exception of her grandmother treated her most unkindly; as a result she contracted a disease which had taken such a firm hold of her that I could do little for her. But she stayed in the hospital, where she had nourishing food which she could not get at home. While she was with us she learned to know Jesus and to pray. She died very suddenly without suffering, and there was such a lovely smile on her face that it impressed the other patients very much. We had a short service for her and her little coffin was covered with white roses. The patients said, "How fortunate she is to have a funeral." They told me that not many children of that age even have a coffin. The old grandmother has been coming to the church because she hopes to meet her granddaughter in Heaven. This is the only death we have had in the hospital. Total number of patients for the year 3,198. Prescriptions 9,600.

A little picture of the Memorial to Mrs. Gracey in Sitapur, taken in 1907:

From Sitapur we hear good reports of the Annie Rider Gracey Memorial Home. The old bungalow, which had become unsafe, has been torn down and the new building, a tribute of love from the Genesee Conference to their faithful Secretary, is fast taking its place. Miss Loper writes that the school numbers ninety bright happy girls. "One might think they would be burdened with the cooking, grinding and sewing, but as a matter of fact they do gladly all the extra work that caring for the little ones involves." Bishop Warne visited Sitapur and held earnest meetings in the school, after which a class of our largest girls who were particularly happy consecrated themselves to special service, and organized a praying band for definite objects. They prayed for rain, and when Miss Loper read of the anxieties concerning the collections in the New York Branch, they united with us across the broad seas and prayed that God would send the needed money before the first of October. It came! Later in September more of the girls stepped out into a clearer experi-

ence, adding twenty-six to the number of those who are showing themselves faithful in their determination to obey and follow their Heavenly Master. They are eager to learn how to use the Word of God to help others.

Miss Elizabeth W. Nicholls writes from Bombay in 1907:

It is still a day by day going out to face and fight the idolatry that lives. Every Hindu house possesses what is called a room for gods, and often while teaching the Bible lesson to several members of the family we hear the bell ring; the god has awakened and all must assemble for daily worship. In one of these homes we have seen the gods entirely done away with. They have proved the power of God in many ways, especially the power of prayer when one of their children was at the point of death; it was the prayer of the Christian that restored him, and now whenever difficulty of any kind arises the missionary is sent for to pray. Just one step lies between this family and the Kingdom, that of open confession and baptism. It seems with men and women a question of daring to believe, for believing means being cast out from home and friends. Our zenana work in Bombay (a city of 800,000 inhabitants) is getting very large; so many, many houses open to us, something that was never known in former years. Then we do not forget God's chosen people the Jews; every Monday is devoted to them and the work is not in vain; some are praying in the name of Jesus. Of the Bible women there are seven, six of whom go out in pairs, the other being dear old Raibai, who has been in the Mission over twenty years, and in her own simple child-like way has brought many into the fold. Adabai and Yeshodabai are working in one of the most interesting parts of Bombay, populated mostly by a hard working class coming from up country seeking work. They have found entrance in these homes, and there are now sixteen families waiting to be baptized; about thirty persons.

Some of the many fruits of the work of Miss Grace Stephens in Madras, reported in 1907:

The visit of the Jubilee party to Madras was a time of great

refreshing to Miss Stephens and her devoted workers, as well as an occasion of rejoicing to the visitors. Preparations were made for a great Tamasha (fête) and the four or five days spent in Vepery were filled with zenana parties, school exercises and games and tricks by the heathen villagers, who, grateful for Miss Stephens's kindness to them, came to help entertain her guests. Work in zenanas has been very interesting. A lady of high caste, the wife of a wealthy Hindu gentleman, has shown her conviction of the truth of the Gospel, by giving to Miss Stephens her much loved idol, which always stood before her bed where she could see it the first thing in the morning and the last at night. Miss Stephens writes, "It is feared that the members of her family will be enraged; if they send her away, as is so often done in such cases, it will mean that she is made to live with the gods and the priests in the temples. No human hands can rescue her from within those high walls and from those terrible priests. The work in the zenanas, schools, and villages is being faithfully done, and I thank your Branch for the help of your Bible women and for their support. The women welcome us with smiles and garlands, while in some places the Hindus show bitter opposition. There were eleven baptisms on Easter Sunday, one whole family of five persons; the man of the family had been a priest, a fortune teller, a sorcerer and a conjurer. When he came here and I saw his marked face and heard his stories, I could hardly believe his conversion possible. He has given me his instruments and the articles with which he carried on his devilish practices. He is now a meek and quiet Christian and, not earning money by his wicked arts, he is on the verge of starvation. Some of his old heathen friends have tempted him and offered him money as bribes to go back to his old profession, but he is keeping true and steadfast. Many people in the new village are under instruction; one Sunday in August eighteen were baptized, five families. Five young girls have lately come to be trained as mission workers and two new competent Bible women need patrons. The pony that has served us for twelve years has died, and it has become necessary to ask for $50 for a new pony and $100 for repairs of the conveyances, so needed to carry the women to their distant schools and zenanas." Sorrowful news came to us in August. The Hindus have succeeded in breaking up Miss Stephens's splen-

did Caste school of three hundred girls. They have established two schools of their own near by, and by persecution and force prevent the girls from attending the Christian school. The building is threatened, but no one can take from the minds and hearts of these girls the lessons and experiences of the past few years. In late September the word comes that the girls are returning.

Miss Jean M. Gheer went out under the New York Branch to Japan in 1879; after many years her death came while still in service—in 1910. These words from her and of her work, written in 1904, give a slight impression of her spirit and her devotion:

We need not tell the New York Branch anything of Miss Gheer's long and faithful service in Japan. Her twenty-five years is a beautiful record. But we have hardly treated her as if we loved her very much, leaving her to carry her heavy work alone, until at last we sent Miss Lida Smith to help. In a recent letter she says: "It is hard to get away from the people, for wherever we go they are there, and although they may not crowd around to hear, there is always in our hearts the longing to get them to come to Jesus, and it is hard to drop even for a little while the work for and with Him. The Bible women do their work well, but there are too few of them. One of them said, 'I cannot very well teach the people, I am so ignorant, but I am so glad that God lets me gather them in for some one else to teach.' At a Bible women's meeting several women spoke of how the opportunities for work were increasing where, until a few years ago, it seemed so discouraging. Now they are not only willing to listen when we go to them, but they come to ask about the Christian religion."

To her earnest plea for more workers Miss Gheer adds these words: "We are prone to worry about the work and the insufficient number of workers, and have to remind ourselves that it is the Lord's work and things cannot happen unless He permits them. I was reading this evening about the new song to be sung by the redeemed out of every nation and kindred and people, and thinking how sweet it will be by and by to hear that song and to think that the Lord should have used us to help them

to learn it. How utterly we shall forget all the worries and perplexities in praising Him who makes us kings and priests"!

The latest news from Miss Laura Temple in Mexico City:

In October, 1924, at the urgent and repeated requests of business men in Mexico City, Miss Temple was released from work in Guanajuato to take charge of a home and school for homeless boys under the auspices of members of the Rotary Club, who had been inspired to undertake this service by Miss Temple's presentation of the need. For some years she had felt a distinct call to help these boys who have no home except the streets and no way of securing a living except by selling papers or by stealing. With heroic self-sacrifice she has for a year made her home with these boys on a farm outside of the city, enduring all the privations of frontier life, walking from three to five miles each time she has gone into the city. During this time some forty boys have known the comfort of shelter, food, and clean clothes. Underneath the tatters filled with vermin have been found some winsome, beautiful characters. The transformation that takes place in a few days in the appearance of these children, some of whom have never known the meaning of the word home, is marvelous.

In Memoriam, Laura B. Ovenshire, Missionary of the New York Branch in India, 1922-1925:

Raipur.—During the past winter Miss Ovenshire wrote happily and enthusiastically of the girls in the Stevens Girls' School. She told of the Girl Guides, of the prize taken by the school for the greatest improvement in general health in one year, of the victory won by the young girl who was pronounced a leper and taken to a leper asylum, and of the workers met in District Conference for whom she asked our prayers. Then when the school year was over, while carrying vacation responsibilities in the heat of an Indian summer, she was stricken with enteric fever and after a short illness was called Home. A span of two and a half years as we are wont to count years does not give the real measure of her short life in India. One who knew her wrote: "She was not only one of the sweetest girls I have known, but the most unselfish. I would rather have lived these two

and a half years in India as Laura has lived them than to live for forty years without such a sweet spirit and her unselfishness." Another writes: "Among her papers we found this quotation: 'India doesn't need folks to love her soul, but herself. He who merely wants to serve stands at a closed gate, but he who loves finds the latch open.' And that was the keynote of Laura Ovenshire's life—love. She loved everyone and the latch to all hearts was open to her. Her life will live on in those who knew and loved her."

In 1917 comes this beautiful tribute to Dr. Hü King Eng and her sister, Dr. Suek Eng:

Foochow City Hospital.—The latest report that has reached me from Dr. Hü King Eng would indicate that she has had a busy year in that pretty new hospital. A missionary said, "There are none finer or more consecrated, none of higher ideals, or more practical Christian character than Dr. Hü King Eng." And still again she says, of both the Doctor and her sister Suek Eng, "I think I have never seen two women quite so finely wrought in the very inner fiber of their beings as these two quiet, unassuming, unobtrusive, self-effacing Doctors, Hü King Eng and Suek Eng; for the sister, Suek Eng, is behind her older sister only in the matter of not having had American training. Both have an ever widening influence in the city and all about the country; they are called far and near to relieve the suffering."

Dr. Hü has given to the Woman's Foreign Missionary Society her home, situated just above the college. The situation is beautiful, having a fine view of the Min River, and getting the breezes that come from the ocean. Just a year ago, Dr. Hü's "Deed of Gift" to the Woman's Foreign Missionary Society was consummated. In China all property is held by the family, that is, by the men in common, rather than by the members individually. The Fukien Assembly and Governor have authorized Dr. Hü King Eng to hold and deed property in her own name; and she is the first woman in that province of twenty-two million people who has had that right.

At the General Executive Committee's Meeting, 1925, a glimpse of the Union Colleges of the Far East, from which Christian leadership is coming:

Mrs. McDowell, beloved former president of the Society and mother to girls the world around, represented Union Colleges in a graphic manner, visualizing, if such a thing be possible, the students of Christian colleges abroad, and those colleges themselves with their high standards of learning and character.

Miss Florence Nichols, who resigned as secretary of the New England Branch to go to Isabella Thoburn College at its critical rebuilding period, was then presented and spoke briefly of this school.

Miss Lytton, out of her experience in the Woman's Union Christian College of Tokyo, told of the great inspiration of this school to Japanese women, and paid tribute to the Japanese woman now its president.

Miss Dorothea L. Keeney, home on furlough from Hwa Nan College, Foochow, told of the work of graduates of this college, and of their prestige in the communities to which they go, stressing the fact that to this time all the graduates of Foochow College are Christian women.

Miss Marjorie Dimmitt, also of Isabella Thoburn College, India, told how their girls try to live up to their college motto, "We receive to give," even as the Madras girls strive to exemplify theirs, "Lighted to lighten." Last year ten per cent of the former student body signed the pledge for definite Christian service.

Mrs. R. L. Thomas, representing Ewha College, Seoul, Korea, spoke of the triumph coming with government recognition recently awarded, and of the beautiful results of Christian education.

Mrs. Avann reported for the medical colleges, two in India and one in China.

Christian leadership is coming also from the mission schools in Africa. Miss Emilie R. Loveless writes from Constantine in 1925:

Thirty Arab girls in the Children's Home in Constantine are crowded into inadequate quarters and many others are waiting for admission. A fine piece of land has been purchased at Bellevue, about two miles out of the city, where we expect to build the new Home. The children are doing well in every way,

competing very favorably with the French children with whom they sit side by side in school, and take the same examinations. We are sometimes asked the question: "In how many generations will these children be capable of leading and teaching others?" and our answer is, "In the first one, if they have the chance of education." One of the girls now in High School is anxious to become a teacher, and as she is a very bright, little Christian girl and clever in her school work we have great hopes for her future. Several others are doing remarkably well.

And now, what shall be the outcome of all the love and labor, the service and sacrifice of those who have gone forth in the name of Jesus into all the world?

"What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope who shall scorn?
That in the name of Jesus
The world shall be reborn."

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,

"Salvation unto our God who sitteth on the throne, and unto the Lamb.

"And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation and they washed their robes and made them white in the blood of the Lamb.

Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them or any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life."

"Year by year the figures grow because God is opening long closed doors and voices are everywhere crying, 'Come, come and help us.' Oh! if all the women of our happy country could hear the cry as some have heard it; if all could in deep, mystic, real sense know the fellowship of the suffering of the Son of God for these other sheep of His, then would the earth blossom as the rose and the trees of the field clap their hands; then smiles would chase the tears from the faces of the oppressed, the sorrowful, and the sinful—then the Peace of God would truly rule throughout the world."

MRS. JOSEPH H. KNOWLES, in the *Jubilee Report.*

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made the nations is not willing
One soul should perish, lost in shades of night.
Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release."

CHAPTER X

TO-DAY AND TO-MORROW

Surely we have not come thus far in this story of heroic endeavor and of heavenly compassion—you and I—without resolving that here is a fellowship which we ourselves cannot afford to miss. Here is a heritage of devotion, of courage, of efficiency, of grateful love to the Saviour of the world, into which we must enter. This is a part of our "high calling in Christ Jesus." If it has been our privilege already to share in it, let us thank God and rejoice that life has had in it and may continue to have in it, whatever may come to us, something so near the heart of the Master. If we have not entered this path of service, let us seek it, for in walking in it, as in the sacred garden, we may meet Him and He will call us by name and give us a joyous message for those who are in sorrow without Him. Have we been longing for "the closer walk with God"? Perhaps this is the way in which we shall find it.

How fortunate are we whose lives are cast in an era when we are free to serve a cause as wide as the world, as deep and strong as the love of Christ, as far-reaching as the endless years, as sure as the promises of God. "If this were heaven, and not earth, I might choose any one of the pleasant paths open to me," said a young servant of Christ, "but *here* the affairs of the Kingdom are urgent and life at best is brief; one must choose the task most strategic for the Kingdom's advance." The legend of

the giant Offero is ever repeating itself; the ambition of true hearts to serve the strongest is only fulfilled in bearing the blessed burdens of the Christ.

The woman of to-day needs not, like her foremothers, to "lay her hand to the distaff and the spindle." How shall she use this precious margin of leisure which modern inventions have given to her? Many a good cause is clamoring for a share in it. There is one cause which is not only the greatest in all the world, but which includes all the rest.

Is she seeking a nerve tonic? Is her mind eager for research in language, in history, in sociology, in literature, in comparative religion, or any of the great human sciences? Would she give herself to social welfare, to child saving, to child training, to the problems of reform, of national and international policies? Would she be to her husband, her sons, her daughters, her friends a true comrade, with zest and intelligence for every new interest with which the world touches their lives? Would she free herself from provincialism in this wonderful age of catholicity and share with poets and statesmen and true-hearted men and women everywhere the world-vision, the dream of the world-nation, the passion for world-service?

Would she be in truth a member of the Church built for the worship of the World-Saviour, founded by one who said, "The world is my parish," set for the light of the world?

Is the deepest longing of her heart for the sense of the presence of Christ—to "know Him"—to be with Him where He is, as He prayed that we might be—to break at His feet the alabaster box of grateful love—to share in the fellowship of His sufferings, as He seeks to save the world?

Then let her give herself joyously to the cause which we call missionary—the greatest cause in all the world—the cause for which Divine Love made the Supreme Sacrifice.

MISSIONARIES OF THE NEW YORK BRANCH

ABBREVIATIONS: A—Administrative. E—Evangelistic. S—School Work. ‡—Junior Department. C—Contract teacher or nurse. Ed—Editorial. M—Medical. †—Young People. ‖—Self-supporting.

ACTIVE

AFRICA

APP'D			STATION	HOME ADDRESS	SUPPORT
1919	Loveless, Emilie R.	E.	Constantine	England	Birthday
1922	Moore, Agnes S.	S.	Old Umtali	Albany, N. Y.	Troy†

CHINA

1887	Carleton, Mary E., M.D.	M.	Mintsing	Asbury Park, N. J.	Newark
1925	Cole, Marion R.	S.	Foochow	East Orange, N. J.	Newark
1924	Culley, Frances E.	M.	Nanking	Rochester, N. Y.	Genesee
1913	Dillenbeck, Nora M.	S.	Taianfu	Avoca, N. Y.	C. N. Y.
1923	Flessel, Anna M.	S.	Chungking	Huntington, N. Y.	N. Y. E.
1915	Fredericks, Anna Edith	E.	Kiukiang	Newark, N. J.	Newark†
1913	Heath, Frances J., M.D.	M.	Tsinan Fu	Philadelphia, Pa.	N. Y.
1923	Hemenway, Ruth V., M.D.	M.	Mintsing	Dover, N. J.	Newark
1911	Holmes, Lillian L.	M.	Chungking	New York City, N. Y.	Branch‡
1883	Jewell, Mrs. Charlotte M.	E.	Peking	Etna Mills, Cal.	Wyo.
1919	Jones, Laura E., M.D.	M.	Chungking	Syracuse, N. Y.	N. Y.
1920	Keeney, Dorothea L.	S.	Foochow	Syracuse, N. Y.	Newark†
1923	Leslie, Grace E.	E.	Nanking	Albion, N. Y.	Genesee
1905	Li Bi Cu, M.D.	M.	Futsing	China	Gen.†
1895	Linam, Alice	E.	Yenping	Leesburg, Ind.	Branch
1924	Merritt, Edna F.	S.	Hinghwa	Newburgh, N. Y.	N. Y.
1919	Pittman, Annie May	E.	Kiukiang	Syracuse, N. Y.	C. N. Y.
1900	Plumb, Florence J.	S.	Foochow	Columbus, Ohio	N. Y. E.
1906	Powell, Alice M.	M.	Peking	Washington, Pa.	N. Y. E.†
1925	Radley, Vena I.	M.	Peking	Earlville, N. Y.	N. N. Y.
1924	Smith, Alice L.	S.	Foochow	Cornwallville, N. Y.	N. J.†
1922	Stone, Myrtle M.	S.	Kiukiang	Luzerne, N. Y.	N. Y.†
1921	Thompson, Ethel T.	E.	Nanchang	Watertown, Conn.	N. Y. E.†
1912	Watrous, Mary	S.	Peking	Walton, N. Y.	C. N. Y.
1895	Wells, Phebe C.	E.	Foochow	Glens Falls, N. Y.	Troy
1919	Woodruff, Frances E. (C)	S.	Kiukiang	Mexico, N. Y.	N. N. Y.
1910	Woodruff, Mabel A.	S.	Kiukiang	Mexico, N. Y.	Troy†

EUROPE

1923	Reeves, Mrs. Florence G.	S.	Lovetch	Cazenovia, N. Y.	C. N. Y.
1925	Turner, Mellony F.	F.	Lovetch	Canton, Penn.	Erie
1923	Ware, Lena	S.	Rome	Atco, N. J.	Troy

INDIA

1913	Bacon, Nettie A.	S.	Lucknow	Granada, Minn.	Wyo.
1917	Farmer, Ida Amelia	E.	Aligarh	Saint Johnsbury, Vt.	Gen.
1919	Jones, Joan Comber (C)	E.	Baroda	Brooklyn, N. Y.	N. Y. E.
1924	Kinzly, Katharine M.	E.	Bolpur,	Bolpur, India	Genesee
1898	Loper, Ida Grace	S.	Pithoragarh	Marilla, N. Y.	Gen.
1912	Mayer, Lucile C.	S.	Talegaon	Durhamville, N. Y.	Wyo.†
1921	Morehouse, Edith T., M.D.	M.	Kolar	Westfield, N. J.	N. J.
1899	Moyer, Jennie	E.	Calcutta	Geneva, N. Y.	C. N. Y.
1912	Newton, Minnie E.	S.	Godhra	Marilla, N. Y.	Gen.

JAPAN

1882	Atkinson, Anna P.	E.	Tokyo	Cazenovia, N. Y.	C. N. Y.
1890	Baucus, Georgiana	Ed.	Yokohama	Binghamton, N. Y.	‖
1897	Dickinson, Emma E.	Ed.	Yokohama	Yokohama	‖
1912	Draper, Winifred F.	E.	Yokohama	Yokohama	C. N. Y.
1920	Paine, Mildred Anne	E.	Kagoshima	Albion, N. Y.	Gen.
1916	Peet, Azalia Emma	E.	Fukuoka	Webster, N. Y.	Gen.†.

KOREA

APP'D			STATION	HOME ADDRESS	SUPPORT
1920	Butts, Ethel H.	M.	Pyeng Yang	Rome, N. Y.	N. N. Y.
1892	Cutler, Mary M., M.D.	M.	Pyeng Yang	Wayland, Mich.	C. N. Y.
1900	Estey, Ethel M.	E.	Yeng Byen	Jacksonville, N. B.	Newark
1890	Hall, Rosetta S., M.D.	M.	Seoul	Liberty, N. Y.	N. Y.
1906	Haynes, Emily Irene	E.	Pyeng Yang	Hornell, N. Y.	C. N. Y.†
1901	Miller, Lula A.	E.	Chemulpo	Little Falls, N. Y.	N. N. Y.†
1911	Pye, Olive F.	S.	Seoul	Rochester, N. Y.	Gen.
1902	Robbins, Henrietta P.	E.	Pyeng Yang	Northport, L. I.	N. J.
1908	Sharp, Mrs. Robert	E.	Kong Ju	Port Maitland, N. S.	Ext. D.
1917	Swearer, Mrs. W. C.	E.	Kong Ju	Buffalo, N. Y.	Erie

MALAYSIA

1907	Brooks, Jessie	S.	Penang	Minneapolis, Minn.	Ext. D.
1924	Jewell, Amy L.	S.	Penang	Jordan, N. Y.	C. N. Y.

MEXICO

1918	Taylor, Anna Mabel	S.	Guanajuato	Albany, N. Y.	Troy†
1903	Temple, Laura	S.	Mexico City	Hoboken, N. J.	Newark

SOUTH AMERICA

1919	Brown, Edna B.	S.	Buenos Aires	Harpursville, N. Y.	Wyo.
1925	Hagar, Esther May	S.	Montevideo	Gloversville, N. Y.	Troy†
1924	Webster, Alice S.	S.	Rosario	Syracuse, N. Y.	C. N. Y.†

RETIRED

AFRICA

APP'D		STATION	RETIRED	REMARKS
1907	Coffin, Sophia J.	Old Umtali	1914	Truro, Nova Scotia
1900	Rasmussen, Mrs. H. E.	Old Umtali	1905	Mrs. J. M. Springer, Africa

CHINA

1895	Barrow, Mrs. M. M., M.D.	Shantung	1900	Mrs. King, U. S. A.
1915	Battey, C. Frances	Nanking	1921	Syracuse, N. Y.
1892	Crosthwaite, Isabella	Tientsin	1893	
1920	Dean, Florence E.	Nanchang	1922	Mrs. L. F. Tebbutt, England
1903	Deavitt, La Dona	Kiukiang	1907	Mrs. A. Rosenberg, China
1899	Dreibelbies, Carrie J.	Kiukiang	1906	Reformed Church, China
1898	Glenk, Marguerite	Kucheng	1905	Mrs. S. J. Burley, U. S. A. Died October, 1921
1912	Gray, Frances	Peking	1923	Mrs.L. Newton Hayes Died May, 1924
1906	Honsinger, Welthy B.	Nanchang	1921	Mrs. F. B. Fisher, India
1905	Hughes, Jennie V.	Kiukiang	1920	Shanghai, China
1920	Maddock, Lois G.	Nanking	1923	Mrs. E. W. Luccock, China
1888	Mitchell, Emma E.	Wuhu	1906	China
1886	Pray, Susan, M.D.	Foochow	1887	Died 1903
1921	Smith, Alice	Kiukiang	1924	Mrs. Chas. W. Duff, China
1892	Stanton, Alice M.	Kiukiang	1899	Mrs. A. M. Woodruff, U. S. A.
1904	Strow, Elizabeth M.	Shanghai	1925	Jersey City. N. J.
1921	Townsend, Mollie E.	Kiukiang	1924	Anking, China
1908	Tracy, Alethea W.	Kiukiang	1912	Mrs. John M. B. Gill, China
1874	Trask, Sigourney, M.D.	Foochow	1885	Mrs. J. P. Cowles, U. S. A.
1903	Travis, Grace B.	Kucheng	1910	Mrs. W. W. Williams, China

INDIA

1915	Britt, Edythe M.	Meerut	1918	Mrs. V. G. Fellows, U. S. A.
1880	Budden, Annie N.	Champawat	1919	India. Died 1921
1891	Bryan, Mary E., M.D.	Bareilly	1897	Ogdensburg, N. Y.
1894	Butcher, Annie	Naini Tal	1896	Mrs. G. C. Hewes, India
1894	Christensen, Christine	Bareilly	1896	Mrs. W. W. Ashe, India
1884	Downey, Clara	Cawnpore	1894	Died, San Diego, 1896
1897	Elliott, Martelle	Poona	1904	Mrs. A. C. Davis, India
1885	Elliott, Mary E.	Bombay	1886	Mrs. W. H. Stephens. Died 1893
1888	Files, M. Estelle	Thandaung, Burma	1916	Clarkson, N. Y.

INDIA (Continued)

APP'D		STATION	RETIRED	REMARKS
1878	Gibson, Eugenia	Lucknow	1882	Mrs. C. Mitchell, U. S. A.
1884	Hedrick, Margaret C	Calcutta	1890	Mrs. J. D. Miles, U. S. A.
1887	Hughes, Mary A	Madras	1890	Mrs. D. O. Ernsberger. Died 1899
1883	Hyde, Laura, M.D	Bareilly	1886	Mrs. F. W. Foote, U. S. A.
1892	Lawson, Christina H	Talegaon	1925	Troy, N. Y.
1874	Lore, Julia, M.D	Moradabad	1876	Mrs. G. H. McGrew, U. S. A.
1888	Maxey, Elizabeth	Calcutta	1919	Died May, 1924
1871	McMillan, Carrie	Moradabad	1872	Mrs. P. M. Buck, India
1873	Monelle, Nancy, M.D	Lucknow	1874	Mrs. Henry Mansell. Died, India, 1904
1896	Nicholls, Elizabeth W	Puntamba	1924	Clevedon, England
1872	Pultz, Elizabeth	Moradabad	1877	Died, New York, 1887
1891	Soderstrom, Anna	Muzaffarpur	1901	U. S. A.
1870	Sparkes, Fannie J	Bareilly	1891	Died, Binghamton, 1919

ITALY

1897	Bowne, Ida M	Rome	1903	Mrs. Clark Perry, U. S. A.

JAPAN

1888	Atkinson, Mary	Yonezawa		
1902	Davison, Mabel W	Nagasaki	1907	Mrs. R. D. Smart, China
1881	Hampton, Mary S	Hakodate	1917	Grandville, Mich.
1886	Kaulback, Anna	Yonezawa	1889	Mrs. Wilson
1905	Long, Hortense	Kagoshima	1911	Mrs. R. R. Harrison, U. S. A.
1912	Preston, C. Grace	Hirosaki	1919	Rochester, N. Y.
1878	Priest, Mary A	Hakodate	1880	Canandaigua, N. Y.
1885	Smith, Lida B	Kagoshima	1912	East Orange, N. J.
1913	Snapp, Reba C	West Japan	1914	Mrs. S. W. Ryder, Japan
1890	Tucker, Grace	Fukuoka	1896	Mrs. Tague, Japan
1902	Weaver, Georgiana	Nagoya	1915	Syracuse, N. Y.
1876	Whiting, Olive	Tokyo	1882	Mrs. Chas. Bishop. Died 1914
1889	Wilson, Mary E	Nagoya	1896	Mrs. Walter Buchanan, Japan
1913	Zolliker, Johanna	West Japan	1914	Melrose, Mass.

KOREA

1910	Benedict, Ruth E	Pyeng Yang	1916	Mrs. J. Z. Moore, Pyeng Yang
1918	Harrington, Sylvia R	Wonju	1921	Collingswood, N. J.

MALAYSIA

1899	Meek, Mrs. Mary C	Kuala Lumpur	1906	Brooklyn, N. Y.

MEXICO

1911	Kyser, Kathryn B	Puebla	1924	Huntington, N. Y.
1878	Mulliner, Clara	Mexico City	1883	Died 1918
1889	Parker, Theda	Puebla	1894	U. S. A.

SOUTH AMERICA

1911	Hilts, Abigail M	Buenos Aires	1915	Cape Vincent, N. Y.
1911	Hilts, Carrie A	Buenos Aires	1917	New York City
1884	Le Huray, Eleanor	Buenos Aires	1913	Asbury Park, N. J.
1907	McKinney, Alice	Callao	1912	Mrs. M. N. Stebbins, U. S. A.
1896	Waidman, Isabel	Montevideo	1905	U. S. A.
1889	Wood, Elsie	Lima	1915	Mrs. R. L. Schofield, U. S. A.

DIED IN SERVICE

1895	Curts, Catherine O	Godhra	1908	Bombay, India
1884	English, Fannie M	Shahjahanpur	1913	Bareilly, India
1879	Gheer, Jean M	Kagoshima	1910	Bellwood, Pa.
1874	Hastings, Mary	Pachuca	1898	Pachuca, Mexico
1879	Hoag, Lucy, M.D	Chinkiang	1909	Chinkiang, China
1902	Robinson, Helen E	Baroda	1917	Lost at sea
1904	Saxe, Agnes E	Muttra	1915	Parsons, Kan.
1885	Scranton, Mrs. Mary F	Seoul	1909	Seoul, Korea
1910	Shaw, Alice F	Basim	1911	Basim, India
1922	Ovenshire, Laura B	Raipur	1925	Raipur, India

DELEGATES FROM THE NEW YORK BRANCH TO THE GENERAL EXECUTIVE COMMITTEE

YEAR	PLACE	DELEGATES	CONF.	DELEGATES	CONF.
1870	Boston	Mrs. J. M. Olin	N. Y.	Mrs. H. B. Skidmore	N. Y.
1871	Chicago	Mrs. H. B. Skidmore	N. Y.	Mrs. D. D. Lore	C'l N. Y.
1872	New York	Mrs. D. P. Kidder	Newark	Mrs. Jacob Chace	N. Y.
1873	Cincinnati	Mrs. J. H. Knowles	Newark	Mrs. Joseph Hillman	Troy
1874	Philadelphia	Mrs. J. A. Wright	N. Y.	Mrs. F. G. Hibbard	Genesee
1875	Baltimore	Mrs. M. S. Wheeler	N. Y.	Mrs. S. E. Rose	Genesee
1876	Washington	Mrs. H. B. Skidmore	N. Y.	Mrs. Jos. Hillman	Troy
1877	Minneapolis	Mrs. D. D. Lore	C'l N. Y.	Mrs. H. B. Skidmore	N. Y.
1878	Boston	Mrs. J. E. Sayre	N. Y. E.	Mrs. J. H. Knowles	Newark
1879	Chicago	Mrs. O. H. Tiffany	N. Y.	Mrs. J. T. Gracey	Genesee
1880	Columbus	Mrs. Asbury Lowrey	N. Y. E.	Mrs. J. P. Newman	N. Y.
1881	Buffalo	Mrs. J. A. Wright	N. Y.	Mrs. G. Goodier	N. N. Y.
1882	Philadelphia	Mrs. J. H. Knowles	Newark	Mrs. S. B. Robinson	N. N. Y.
1883	Des Moines	Mrs. I. Simmons	N. Y. E.	Mrs. Joseph Hillman	Troy
1884	Baltimore	Mrs. A. N. Fisher	Genesee	Mrs. D. F. Merritt	Newark
1885	Evanston	Mrs. K. Chandler	N. Y.	Mrs. F. G. Hibbard	Genesee
1886	Providence	Mrs. J. H. Knowles	Newark	Mrs. G. Goodier	N. N. Y.
1887	Lincoln	Mrs. J. E. D. Easter	C'l N. Y.	Mrs. I. Simmons	N. Y. E.
1888	Cincinnati	Mrs. G. P. Folts	N. N. Y.	Mrs. J. H. Knowles	Newark
1889	Detroit	Mrs. H. Robinson	N. Y.	Mrs. M. H. Bidwell	Genesee
1890	Wilkes-Barre	Mrs. H. Heydecker	N. Y.	Mrs. E. B. Hopkins	N. Y.
1891	Kansas City	Mrs. L. E. Rockwell	Genesee	Mrs. J. H. Knowles	Newark
1892	Springfi'd, Mass.	Mrs. S. L. Beiler	Genesee	Mrs. T. R. Green	C'l N. Y.
1893	Saint Paul	Mrs. G. H. McGrew	N. Y.	Mrs. M. Q. Meaker	Wyoming
1894	Washington	Mrs. E. Lattimore	Genesee	Miss M. O. Allen	N. N. Y.
1895	Saint Louis	Mrs. Z. P. Dennler	N. Y. E.	Mrs. J. E. D. Easter	C'l N. Y.
1896	Rochester	Mrs. W. V. Hazeltine	Erie	Mrs. Manly S. Hard	Wyoming
1897	Denver	Mrs. Jos. Hillman	Troy	Mrs. J. H. Knowles	Newark
1898	Indianapolis	Mrs. S. L. Baldwin	N. Y. E.	Mrs. A. H. Jones	N. N. Y.
1899	Cleveland	Mrs. Wm. Anderson	N. Y. E.	Mrs. S. J. Herben	N. Y.
1900	Worcester, Mass.	Mrs. H. M. Hartranft	N. J.	Mrs. G. C. Morehouse	Troy
1901	Philadelphia	Miss Ella P. Chase	N. Y. E.	Miss J. M. Bingham	N. N. Y.
1902	Minneapolis	Mrs. S. L. Baldwin	N. Y. E.	Miss Mary M. Queal	C'l N. Y.
1903	Baltimore	Miss F. J. Sparkes	Wyoming	Mrs. B. E. Salisbury	C'l N. Y.
1904	Kansas City	Mrs. Charles Spaeth	Genesee	Miss J. V. Hughes	N. J.
1905	New York	Mrs. Z. P. Dennler	N. Y. E.	Mrs. Chas. Gibson	Troy
1906	Omaha	Mrs. T. B. Stowell	N. N. Y.	Mrs. J. H. Ferguson	N. Y. E.
1907	Springfield, Ill.	Mrs. Richard Stephens	Troy	Miss W. R. Lewis	N. Y.
1908	Cincinnati	Mrs. J. S. Stone	N. Y.	Mrs. C. L. Mead	Newark
1909	Pittsburgh, Pa.	Mrs. W. I. Haven	Newark	Mrs. J. H. Knowles	Newark
1910	Boston	Mrs. T. R. Green	C'l N. Y.	Mrs. C. L. Peck	N. N. Y.
1911	Saint Louis	Miss M. M. Queal	C'l N. Y.	Miss Lucy McMillan	Genesee
1912	Baltimore	Miss M. O. Allen	Genesee	Mrs. C. E. Townsend	N. Y.
1913	Topeka	Mrs. J. S. Stone	N. Y.	Mrs. Z. P. Dennler	N. Y. E.
1914	Buffalo	Mrs. Robert Clark	Wyoming	Mrs. E. S. Ferry	Newark
1915	Los Angeles	Mrs. R. M. Moore	N. Y. E.	Mrs. D. S. Davies	N. N. Y.
1916	Minneapolis	Mrs. Charles Spaeth	Genesee	Mrs. J. H. Knowles	Newark
1917	Detroit	Mrs. S. J. Herben	N. Y.	Miss Mary Phillips	Troy
1918	Cleveland	Mrs. J. Sumner Stone	N. Y.	Miss E. R. Bender	N. Y.
1919	Boston	Mrs. W. R. Blackie	N. Y.	Mrs. S. J. Herben	N. Y.
1920	Germantown	Mrs. W. H. Yard	C'l N. Y.	Mrs. T. W. McCormack	N. Y. E.
1921	Wichita	Mrs. H. C. Babel	Genesee	Mrs. E. D. North	Newark
1922	Baltimore	Mrs. Paul E. Edwards	N. Y. E.	Mrs. Joseph C. Nate	Newark
1923	Des Moines	Mrs. M. F. Popoff	Erie	Mrs. B. E. Salisbury	C'l N. Y.
1924	EastOrange,N.J.	Mrs. W. C. Moyer	C'l N. Y.	Mrs. W. G. Atwell	N. N. Y.
1925	Kansas City, Mo.	Mrs. A. E. Stannard	Wyoming	Mrs. H. C. Babel	Genesee

ANNUAL MEETINGS OF THE NEW YORK BRANCH

	Places of Meeting	*Presidents*	*Cor. Secretaries*	*Receipts*
1870	Mission Rooms, 805 Broadway, New York	Mrs. Stephen Olin	Mrs. Wm. Butler	$2,974 00
1871	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. Butler	8,074 76
1872	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. Butler	9,306 10
1873	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. B. Skidmore	11,639 10
1874	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. B. Skidmore	13,854 86
1875	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. B. Skidmore	12,707 17
1876	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. B. Skidmore	10,163 83
1877	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. B. Skidmore	13,178 63
1878	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. B. Skidmore	11,054 42
1879	Mission Rooms	Mrs. Stephen Olin	Mrs. Wm. B. Skidmore	12,025 26
1880	New York, St. Paul's Church	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	13,174 67
1881	New York, St. Luke's Church	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	16,804 49
1882	New York, Central Church	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	37,870 37
1883	Albany, N. Y.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	24,568 73
1884	Brooklyn, Simpson Church	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	25,292 85
1885	Rome, N. Y.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	27,836 41
1886	Binghamton, N. Y.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	34,116 96
1887	Canandaigua, N. Y.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	40,089 34
1888	Trenton, N. J.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	40,428 14
1889	Rochester, N. Y.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	43,151 20
1890	East Orange, N. J.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	40,133 10
1891	Buffalo, N. Y.	Mrs. J. A. Wright	Mrs. Wm. B. Skidmore	45,297 20
1892	Syracuse, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	45,557 41
1893	New York, Central Church	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	51,474 86
1894	Gouverneur, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	49,505 07
1895	Brooklyn, Hanson Place Ch.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	48,848 83
1896	Jamestown, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	45,836 66
1897	Albany, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	56,083 70
1898	Herkimer, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	61,975 67
1899	Newark, N. J.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	62,377 68
1900	Camden, N. J.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	65,003 05
1901	Binghamton, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	65,901 00
1902	Peekskill, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	89,921 24
1903	Elmira, N. Y.	Mrs. S. L. Baldwin	Mrs. Wm. B. Skidmore	74,570 00
1904	Rochester, N. Y.	Mrs. S. L. Baldwin	Mrs. J. M. Cornell	84,324 00
1905	Brooklyn, Janes Church	Mrs. S. L. Baldwin	Mrs. J. M. Cornell	82,926 00
1906	Utica, N. Y.	Mrs. S. L. Baldwin	Mrs. J. M. Cornell	94,994 06
1907	Troy, N. Y.	Mrs. S. L. Baldwin	Mrs. J. M. Cornell	96,746 83
1908	Newark, N. J.	Mrs. S. L. Baldwin	Mrs. J. M. Cornell	96,670 58
1909	Atlantic City, N. J.	Mrs. S. L. Baldwin	Mrs. J. M. Cornell	93,906 00
1910	Syracuse, N. Y.	Mrs. Wm. I. Haven	Mrs. J. M. Cornell	112,366 00
1911	Rochester, N. Y.	Mrs. Wm. I. Haven	Mrs. J. M. Cornell	113,055 00
1912	Newburgh, N. Y.	Mrs. Wm. I. Haven	Mrs. J. M. Cornell	107,840 00
1913	Brooklyn, N. Y. Ave. Church	Mrs. Wm. I. Haven	Mrs. J. M. Cornell	128,230 00
1914	Binghamton, N. Y.	Mrs. Wm. I. Haven	*Mrs. J. M. Cornell	106,737 00
1915	Rome, N. Y.	Mrs. Wm. I. Haven	Mrs. J. M. Cornell	115,673 00
1916	East Orange, N. J.	Mrs. Wm. I. Haven	Mrs. J. M. Cornell	118,923 00
1917	Albany, N. Y.	Mrs. Wm. I. Haven	Mrs. E. R. Graham	134,927 00
1918†	Camden, N. J.	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	152,285 00
1919	New York, St. Paul's Church	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	227,005 00
1920	Auburn, N. Y.	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	206,806 00
1921	Buffalo, N. Y.	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	241,903 00
1922	Brooklyn, St. Mark's Church	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	256,070 00
1923	Jamestown, N. Y.	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	265,993 00
1924	Watertown, N. Y.	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	254,471 40
1925	Trenton, N. J.	Mrs. Wm. I. Haven	Mrs. Geo. A. Wilson	271,907 47

* Since 1914 Miss E. R. Bender has been Assistant Corresponding Secretary.
† On account of the influenza epidemic the session of 1918 was omitted.

Secretaries of the Home Base

Office created in 1904

1904–1908, Miss W. R. Lewis
1908–1909, Mrs. Henry Waters
1909–1910, Mrs. Ernest Dressel North
1910–1916, Mrs. Addison W. Hayes
1916–1917, Miss Grace Andrews
1917–1918, Mrs. G. Heber Jones
1918–1919, Mrs. N. Walling Clark
1919–1922, Mrs. Warren F. Sheldon
1922–1925, Mrs. Frank E. Baker
1925– Mrs. Chas. H. Hardie

INDEX

Adams, Miss A. F., 257.
Advocate, The Christian, 48, 133, 139, 144.
Albany, 101, 174, 184.
Ames, Bishop, 52.
Anderson, Mrs. C. E., 266.
Anderson, Mrs. William, 262.
Andrews, Miss Grace, 263-4.
Annesley, Miss, 95-97, 111.
Aoyama Jo Gakuin, 90, 223.
Atkinson, Miss A. P., 222-3.
Auburn, 103, 104, 106.
Auxiliary Societies, 95-123, 208-212.

Babel, Mrs. H. C., 67.
Bagnell, Mrs. R., 256-7.
Baker, Mrs. F. E., 264.
Baker, Miss F. J., 63.
Baldwin, Mrs. Esther J., 29, 44, 133-6, 239, 278, 293-4, 299-301.
Baldwin, Mrs. Helen G., 29-31.
Baldwin, Dr. S. L., 29, 69, 134-5, 175.
Bangs, Dr. N., 10, 42.
Baucus, Miss G., 228-230.
Bedford St. Church, 17, 63-5, 77, 98.
Bender, Miss E. R., 154-5, 259.
Benediction, The Branch, 268-9.
Bible Women, 292-3, 298, 306.
Binghamton, 103, 106, 110.
Bishop, Mrs. C., 90.
Blackie, Mrs. W. R., 278.
Board of Foreign Missions, 280.
Bolst, Miss M., 67, 70.
Bound Feet, 190, 236, 238, 241, 289.
Bromfield St. Church, 59, 152.
Brooklyn, E. D., 68, 95-6.
Brooklyn, W. D., 99, 184.
Buck, Mrs. P. M., 77.
Budden, Miss A. N., 214-6, 303-5.
Burling, Miss E., 29-31.
Butler, Miss C., 97, 105, 137.
Butler, Dr. William, 37, 47, 59, 64-7, 72-3, 313.
Butler, Mrs. William, 35, 37-9, 54, 65, 67, 72, 76, 82, 86, 96-7, 102-6, 123, 136-8, 313.

Canandaigua, 103, 106, 110.
Candidates, 182.
Carleton, Dr. M. E., 225-6, 307, 310.
Cazenovia, 103, 106, 109.
Central Church, New York, 102, 174.
Central N. Y. Conference, 157, 162, 163, 188, 204, 262.
Chandler, Mrs. K., 157.
Chase, Miss E. P., 205.
Children's Work, 185-7.
Clark, Mrs. F. E., 262.
Clark, Mrs. N. W., 187, 264.
Clifton Springs, 106, 115-121.
Coit, Miss B. P., 205.
Coke, Dr. T., 155.
Cold Spring, 113.
Colt, Mrs. D. S., 256-7.
Cornell, Mr. J. M., 151, 153, 175.
Cornell, Mrs. J. M., 138, 151-4, 258, 260-1, 264.
Cowles, Mrs. J. P., 82.
Crane, Mrs. J. T., 55-6, 110, 149, 156.
Currie, Mrs. I. T., 177.
Cutler, Dr. M. M., 233-4, 312-3.

Danforth, Miss M. A., 278.
Dennler, Mrs. Z. P., 157, 204, 258.
Dickinson, Miss E. E., 228-230.
Diefendorf, Mrs. D. F., 256-7.
Donohugh, Mrs. T. S., 266.
Doremus, Mrs. T. C., 71, 95.
Draper, The Misses, 275-6.
Drew, Mrs. Daniel, 76.
Drew Seminary, 77, 252.
Duane Church, 102.
Duff, Dr. Alexander, 40, 227.
Durbin, Dr. J. P., 33, 42-6, 64, 71, 76.

Easter, Mrs. J. E. D., 161-3, 188-9, 204.
Edwards, Mrs. P. E., 258.
Elliott, Mrs. J., 47-8, 150.
Erie Conference, 156, 204.
Estey, Miss E. M., 270-1, 314-6.

Ferry, Mrs. E. S., 256-7, 282-3.
Field Support, 185.
Flanders, Mr. L., 37-40, 51-2.
Flanders, Mrs. L., 37-40, 51-2. 65, 152.
Foss, Mrs. C. D., 55, 173, 258, 284.
Foster, Mrs. F. L., 263.
Fox, Mrs. S. B., 31, 33, 108.
Friend, Heathen Woman's, 39-40, 167-8, 187, 251, etc.
Junior Missionary, 187.
Woman's Missionary, 251-2.

Garrettson, Freeborn, 113, 124, 155.
Garrettson, Miss M. R., 112-3, 125.
Genesee Conference, 66, 157, 159, 317.
Geneva, 103, 106.
Gheer, Miss J. M., 320.
Gibson, Mrs. Charles, 262.
Gouldy, Mrs. and Misses, 113.
Gracey, Mrs. J. T., 50, 62, 116, 118, 120, 133, 151, 156-9, 171-2, 180, 204, 244, 317.
Graham, Mrs. E. R., 155, 257-8.

Hall, Dr. R. S., 232-3, 311-2.
Hard, Mrs. M. S., 204.
Hardie, Mrs. C. H., 257, 264.
Harlem, 102.
Harris, Dr. W. L., 46, 49, 64.
Harris, Mrs. W. L., 96.
Hartranft, Mrs. H. M., 205.
Hartzell, Bishop, 18.
Hastings, Miss M., 86-7, 314.
Haven, Dr. Gilbert, 63.
Haven, Mrs. W. I., 17, 254-7, 268, 278.
Hayes, Mrs. A. W., 155, 264.
Hazeltine, Mrs. W. V., 142, 204.
Headquarters, 173-7.
Heath, Dr. F. J., 274.
Herben, Mrs. S. J., 133, 138, 145, 175, 181-2, 197-8, 283.
Hess, Mrs. F. F., 279.
Heydecker, Mrs. H. J., 151.
Hibbard, Mrs. F. G., 109, 116-7, 119, 156, 157, 159-160, 204.
Hillman, Mrs. J., 142, 156, 157, 163, 204, 209, 210.
Hillside, 112, 125, 127.
Hindu Woman, 70-1, 152, 234.
Historical Meeting, 207.
Hoag, Dr. L. H., 87-9, 241, 279.
Holmes, Miss L. L., 273.
Honsinger, Miss W., 272-3.
Horne, Mrs. F. A., 257.
Howe, Miss Gertrude, 87, 88, 241.
Hughes, Miss J. V., 278.
Hü King Eng, 236-241, 322.
Hymns, 148, 202, 248, 267-8.

Interchurch, 280-1.
Isham, Mrs. G. W., 171, 208.
Ithaca, 103, 106-7.
Itineraries, 82, 102-6, 155, 183.

Janes, Bishop, 9, 118, 119, 160.
Jayne, Mrs. F. A., 262.
Jewell, Mrs. C. M., 143, 216-9.
Jones, Dr. E. S., 249.
Jones, Mrs. G. H., 224, 264.

Jubilee, The, 248, 281-5.
Judd, Mrs. Orange, 150.

Kahn, Dr. Ida, 241-3.
Keen, Mrs. J. F., 151, 158, 237, 240, 251.
Kimber, Mrs. W. F., 264.
Knowles, Mrs. J. H., 118, 129, 131, 136, 140, 147-150, 159, 174, 190, 194-6, 204, 263.

Lane, Mrs. George, 13, 16, 55.
Lawson, Miss C. H., 230-1, 309.
Leaflets, 128, 171-2.
Leaycraft, Mrs. J. E., 266.
Le Huray, Miss E., 219-222.
Lewis, Miss W. R., 154, 163, 257, 259, 264, 278.
Li Bi Cu, Dr., 243, 316-7.
Library Service, 197-8.
Lima, 103, 106, 109.
Loper, Miss I. G., 317.
Lore, Dr. D. D., 71, 82, 104.
Lore, Mrs. D. D., 71, 82, 104-6, 141, 156, 163, 204-5.
Lore, Dr. Julia, 82-6, 106.
Loveless, Miss E. R., 323.
Lowe, Mrs. Titus, 264.

Madison Ave. Church, 211.
Mansell, Mrs. H., 80.
Margerum, Mrs. E. A., 205.
Mason, Mrs. M. W., 10-24, 31, 99, 100, 187.
Maxey, Miss E., 226-8, 280.
McCormack, Mrs. T. W., 257.
McCoy, Mrs. B. H., 279.
McDowell, Bishop, 249.
McDowell, Mrs. W. F., 92, 258, 323.
McGrew, Mrs. G. H., 85-6, 104, 107, 205, 244, 257, 301-3.
McMillan, Miss C. L., 74-7.
Meyer, Mrs. H. H., 252.
Miles, Miss H. A., 150-1, 154.
Miller, Mrs. E. M. F., 257.
Mission Study, 168-172.
Mite Boxes, 172-3.
Monelle, Dr. N., 78-80.
Montgomery, Mrs. H. B., 166.
Moore, Mrs. R. M., 265.

Nate, Mrs. J. C., 257.
Newark Conference, 149, 157, 204, 262.
Newark, N. J., 55, 57, 68, 110.
Newark, N. Y., 103, 106.
Newburgh, 113.
New Jersey Conference, 107, 157, 163, 204.
Newton, Miss M. E., 274-5.
New York Conference, 157, 204-5, 260.
New York East Conference, 15, 157, 191, 205, 262.
Nicholls, Miss E. W., 270, 308, 318.
North, Mrs. C. C., 55, 56, 99.
North, Mrs. E. D., 107, 214, 256-7, 264, 280.
Northern New York Conference, 157, 204.
Northup, Miss E. C., 171-2.

Ocean Grove, 183, 209-211, 290.
Olin, Dr. S., 125-7.
Olin, Mrs. S., 55, 69, 76, 111, 112, 124-9, 151-2, 172, 291.
Oswego, 103.
Ovenshire, Miss L. B., 321-2.

Parker, Dr. E. W., 37, 50, 59, 68.
Parker, Mrs. E. W., 35, 37-9, 50-2, 61, 63, 68, 77, 95-6, 124, 245, 284-5.
Passaic, 97.
Peet, Miss A. E., 277.
Penn Yan, 103, 106.
Phelps, 103, 106, 114.
Phillips, Mrs. E. L., 257.
Porter, Mrs. E. F., 59, 152.
Porter, Miss M. Q., 74, 289.
Prayer, 191-3, 195-6, 285.
Preston, Mrs. A. I., 265.
Priest, Miss M. A., 157, 204-5, 259.
Publications, 279.
Public Meetings, 187-190.
Pultz, Miss E. M., 77-8.

Queal, Miss M. M., 162, 185, 204, 259.

Reed, Mrs. Franklin L., 264.
Reid, Dr. J. M., 43, 64.
Retirement Fund, 279-280.
Rhinebeck, 112, 124.
Rich, Mrs. T. A., 46, 245.
Ricketts, Mrs. R. W., 264.
Ridgley, Miss C., 205.
Robinson, Mrs. M. K., 17, 53-5, 65, 98, 201, 204.
Rochester, 103, 106, 108.
Ronan, Miss M. M., 205.
Rowe, Miss Phoebe, 234-5, 305.

Salisbury, Mrs. B. E., 260, 262.
Scranton, Mrs. M. F., 223-5, 311-2.
Sharp, Miss M. A., 42.
Sheldon, Mrs. W. F., 264.
Simmons, Mrs. I., 157, 210.
Simpson, Bishop, 44, 52, 111.
Singh, Lilavati, 278.
Sing Sing, 99.
Skidmore, Mrs. W. B., 55, 56, 78-9, 136-148, 152-3, 156-7, 213, 252.
Smith, Miss H. F., 53-7.
Society, Female Missionary, 10-31, 100, 187, 198.
Juvenile Missionary, 100.
Ladies China Missionary, 41, 74, 126-7.
Missionary (and Bible), 9, 10, 41, 48, 50, 52, 67, 175, 280.
Woman's Union Missionary, 46, 206.
Spaeth, Mrs. Charles, 263.
Sparkes, Miss F. J., 55, 56, 67-74, 101, 110, 152, 183-4.
Special Work, 183-5.
Stephens, Miss G., 278, 309-310, 319-320.
Stephens, Mrs. R., 163.
Stevens, Mrs. J. E., 262.
St. Paul's Church, Newark, N. J., 68, 111.
St. Paul's Church, New York, 69, 111, 112, 127, 129, 130, 173.
Stokes, Mrs. E. H., 210.
Stone, Mrs. J. S., 260-2, 278.
Stone, Dr. M., 241-2.
Strow, Miss E. M., 175-6, 271-2.
Student Work, 177-182.
Summer Schools, 278-9.
Summit, N. J., 107.
Swain, Dr. C. A., 61-7, 110, 279, 295-6.
Syracuse, 103, 106, 108.

Taj Mahal, 103.
Taylor, Mrs. G. L., 47, 48, 55, 68, 97, 156, 173, 284.
Temple, Miss L., 271, 321.
Thank-Offerings, 193-6.
Thoburn, Bishop, 60, 227, 246.
Thoburn, Miss I., 49, 59-66, 177, 192, 295-6.
Trask, Dr. S., 80-2, 236-9, 299-301.
Treasurers, 260-3.
Tremont St. Church, Boston, 37-8, 283.
Troy, 100-1, 163, 187.
Troy Conference, 157, 163, 262.

Uniform Readings, 169-171, 212.
Utica, 103, 106.

Warne, Bishop, 216, 226-8, 317.
Warner, The Misses, 113.
Warren, Dr. W. F., 59, 259.
Warren, Mrs. W. F., 40, 105, 259, 284.
Washington Square Church, 76, 102.
Waters, Mrs. H., 264.
Weedsport, 31-3, 103, 106, 107-8, 188.
Wentworth, Dr. E. E., 126.
Wheeler, Mrs. M. S., 31, 71, 73, 83, 85, 91.
White, Miss E. L., 205.
Whiting, Miss Olive, 89-91.
Wilkins, Mrs. A., 9-28, 42, 63-4, 98, 201.
Willing, Mrs. J. F., 40, 168, 170, 189, 247.

Wilson, Mrs. G. A., 167, 259, 284.
Woolever, Mrs. H. E., 257.
Woolston, The Misses, 41, 74, 127, 236-9.
Woolverton, Mrs. W. H., 266.
Work, Student, 177-182.
Wright, Mrs. J. A., 48, 55, 111, 129-133, 144, 187.
Wyoming Conference, 73, 157.

Zero Charges, 181, 283.

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